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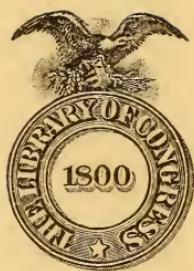
DECLARATION
OF THE LORD'S OWN
RELIGION - CHURCH - NATION
OR, FOR SHORT,
RENATION
WITH HIS REAL PEACE.

"Peace be Unto You."



Salem, Oregon,
NATIONAL PUBLISHING ASSOCIATION

1900



Glass _____

Book _____

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The following work, up to page 140,—excepting that the first four pages are now somewhat changed,—was published seven years ago, since when nothing has occurred to militate against the general principle taught; on the contrary, history since then proves as much as any previous period the great necessity of the right thinking declared; and this new proof will be referred to in the "Conclusion" at the end.

There are various reasons, mainly needless to mention, why this "Renovation" has not been more urged and received heretofore; only one explanatory suggestion we will make here. Real Peace can only be had by what is little considered in this external age, to-wit, by the human, rational, internal mind, connecting orderly with the Lord, causing His ever ready Operation in our tardy Co-operation to flow down the mind and body and the world even into lower corporeal effects, the basis of all, which thus will be orderly and peaceful also. No screeching of earthly mind "sovereignty" will do; the Lord through the free wise mind must lead the ship of state to the new realm sought, the crew freely co-operating: as the ship of Columbus was not ruled "sovereignly" by the crew, who freely co-operated with their captain.

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THE SECOND DECLARATION

Of "Independence," or of Deliverance from our self-will, self-conceit, and disobedience of God's plainest commandments, inciting "high" or "low" birth sovereignty or idolatry with its shocking self-punishments, wars, and misery in general; thus declaring

THE SECOND CONSTITUTION,

Called "Second," not only because it is second in time relatively to that of the United States of America in particular, and to all others in general, but because, however unpretentious and imperfect, it is nevertheless based upon what constitutes man:

THE SECOND BIRTH,

Or Repentance, Reformation, and Regeneration. The attainment of this in various degrees we are not kept from by the truth, that naturally we are all "desperately wicked." The Lord says: "My yoke is easy and my burden is light." These are clearly but temporary to the wise; while it is unpleasant to lose the vile pleasures flowing from the natural lusts; after repentance, and upon the reception with "heart and soul" of God's good love, i. e., Religion, and true wisdom, i. e., the Church, there will come with these causes, of themselves, as effects, the pure, eternal, marvelous delights constituting Joy and Heaven itself, ever present in "Us" in the performance of good and true Use, constituting the Home, or Nation properly speaking. Then "Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow."

THE SECOND COMING

Of the Lord,—the truths for which have been revealed for over a century, as the revolutionary, evolutionary world since then implies,—clearly "comes," when we simply use that light and come to Him. We must "knock," and He will open His Glory to us. What this Glory is,—what His Love, Wisdom and Power, i. e., His spiritual Warmth, Light, and Might, is, may be seen as in an image from what is forever a product of and basis to it: the natural warmth, light, and might of the untold Millions of Suns with their revolving earths of the starry heavens! And AS in adopting this convincing view of God's natural heavenly Glory, all men, high and low, caused to vanish the former old self-contradicting "heaven" imagined to exist, because seen, even by ecclesiastical, political, and scientific "doctors," from the false standpoint of the earth considered to be central or ruling: SO in adopting our convincing view of God's spiritual heavenly Glory, all men, high and low, cause to vanish the old self-contradictory "heaven" imagined to exist, because this was seen, even by ecclesiastical, political, and social "doctors," from the false standpoint of the earthly mind considered to be central, ruling, or "sovereign," which is indescribably "wild." Hence we all here leave the old cold and dark spiritual "wilderness" with its hunting, fishing, and killing for self, power, and place, under person prominently prizes pope, priest, and preacher, and prince, premier, and president, for the Lord's Principles of spiritual warmth and light, ultimated in us as use, the Uses, functions or employments together composing the world's true Nation, i. e., Renation having real Peace!

We will back this statement about the idolatry of the worship of person, without proper regard to Principle, by a few facts. In the United States from 1861-'65 the armies of the North and of the South, obeyed the behests of the earthly-mind sovereignty, ruling the South, to have many more slaves, and the North to will an increase of slaves also, but not in so rapid a ratio; until by self-punishment the Lord's Will was done, and slavery abolished "by military necessity, not by repentance," as the then President Lincoln rightly said! Slavery, being an effect, was but the occasion, and the wild earthly "sovereignty" the cause. That this, unless checked, will keep on breeding evil and war forever, may appear from the further effect, that the Presidential vote in 1896 showed the proportion of those, who would rob and cheat others inclusive of any possible foolish minority by means of the silver-craze, to be as sixty-five to the seventy-one of the opposing comparatively sane! The feeling of insecurity and the fear of the reign of pandemonium, though expected to be manifested about as it was, yet caused disorder costing millions of dollars! Who told us, that God's commandments may be ignored by a cheating crew, and where is our security in the future? As it is with democracy, so it is with monarchy. In 1870 and '71 the Prussian King fought two emperors, half a dozen kings, various dukes, etc., to have a German Union! Thereby the said Prussian King proclaimed that the earthly birth, "proving" their right to rule on the part of those opposing rulers, was utterly worthless as such proof, for he combatted it with fire and sword, this costing horrible killing and maiming and woe and treasure! Yet that Prussian King, now German emperor, claims to rule by right of that very earthly birth so combatted! And what is the resulting German Union worth? At present the majority of the legislature is controlled by Catholics and Socialists, the former worshipping a pope monstrously claiming infallibility, and just now casting their vote affirmatively in national things only on condition that the Jesuits are permitted to return to the realm; while the Socialist Democrats neither believe in any religion worth speaking of! Will a Union with such material ever have Peace? The present young emperor, after having guided a sham fight between army and navy on the shore of the Baltic, called the officers together to criticise the action. There were the acts of listening old grayhaired generals, having seen a hundred battles, judged by a young man who had never seen war! Is it right, that such inexperience and incapacity should rule? To be followed perhaps by untold horror! Now what is the remedy? Simply to obey the Lord's will, which is very easily done! And this recommends the good, sane "democrat" or "republican," as well as the "monarchist," only so called and hereafter to be known as Renationers, or members of God's own Renation, until and when they are herewith doing what they often recommend. Washington, in his farewell address, insists often enough upon "Justice, Religion, Morality!" So does McKinley now! And the good Prussian queen Louise, the mother, in a higher degree, of the present emperors of Russia and Germany, while suffering under Napoleon's might-abuse, in her "Confession of Faith," says, that "only Justice and Truth are real, that the Lord in her time was (already) introducing New states into the world, and that natural high birth is no test of re-birth." The said two emperors also mean well enough, to judge from their efforts at peace, but what is good without truth!

All this is but a General Argument or Index, to be further proved in this Declaration!

DECLARATION
OF
THE CONSTITUTION
OF
THE TRUE NATION.

Sufficiently explicit for immediate Action.

“Appealing to the Supreme Judge of the World for the rectitude of our intentions,—with a firm reliance on the protection of *Divine Providence*, we”—“in order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defense, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do”—not attempt to ordain and establish just such articles as those are of which the Constitution of the United States of America is thought to be composed, for the excellent reason that contraries cannot possibly both be done or be true, or that, as a safe house or ship cannot be made with partly very unsafe materials, or as a statue, though its head be gold, cannot be made to buffet the storms of time with feet of soft clay, so neither can Justice, Liberty, etc., the end or object of any true constitution, be had in the ship of State, except with the right materials, and these in their right places. Hence, *the Lord's Commandments not to do evil, but to do good, being imperative*, we herewith propose and Declare the right Constitution, and as a means to see the new truth is the acknowledgment of the old falsity, this latter will here be first referred to.

The above quotations are respectively from the “Declaration of Independence” and from the preamble to the “Constitution for the United States of America.” It cannot be denied that there is some Religion in the above. “The Supreme Judge of the World,”

who is appealed to, the "Divine Providence," which is relied upon, refer to the Living God, our Lord, and imply Love and Worship of Him, and Love is Religion, latent Religion at least.

But when we come to observe how with this Religion the people of the United States have succeeded, with their good "rectitude of intentions," in their excellent purpose, implying the Love of the Neighbor, of forming a Union, in which there shall be Justice, Tranquility, the general Welfare, and the blessings of Liberty secured, and this by means of that part of the Constitution following after the above quotation, it can neither be denied, that, while there is latent Love or Religion, the ——"truths, which make us free" and which should cherish, elevate and qualify that Love so that the Lord through this may convert the earthly desires, thoughts and things, to secure real Peace, have been lacking heretofore! For not to speak of other wars, the United States have passed through a civil war most terrible to contemplate. And the particular horror of it is that all the two or three parties, all the people engaged in it, practically did not fight for the "Justice," which they yet claimed they wished to establish! On the contrary they fought for a Union, a human sovereignty "Ideal," which is really an Idol, and thus breaking God's first and all other Commandments, forced themselves by the dreadful self-punishment, which that war was, to render some of said Justice!

President Lincoln, the head of the nation, at his second inauguration, when the war was almost over, said about it: "Yet, if God wills that it [the war] continue until all the wealth piled up by the bondman's two hundred and fifty years of unrequited toil shall have been wasted, and each drop of blood drawn by the lash shall have been paid for by one drawn by the sword, we must still say, as was said three thousand years ago, the judgments of the Lord are true and righteous altogether." [Psalm xix.; 9]. To explain his views he also wrote: "The condition of the nation, with regard to the evil attempted to be abolished by military necessity instead of free repentance, is not what either party devised or expected."

Such views, more or less latent then and now, were not popular at the time. So much the worse for the people! Lincoln's prime minister, Secretary of State Seward, in speaking of a "higher law" than the lawyers', traders', and soldiers' law of "popular sove-

reignty" establishing slavery, was not appreciated then; but we mean here to cherish it!

A common hallucination was and is, that with the "cause, slavery," abolished, there can never be war any more. But slavery obviously was not the cause; being an effect, it was here the occasion,—all the difference in the world! The cause is the wild, evil mind, which, unless converted by repentance from within, will always find some new occasion to do evil. The cause lies in the neglect to cherish the latent love-principle, and in the shortcoming for that purpose of the so-called "self-evident truth" of the "Declaration of Independence:" "that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness;" etc.

It will appear presently, that this proclamation of "self-evident truth" implying general law meant to be over all persons, and over all personal government supposed to be confined to monarchy, or if to democracy, then yet not to the "constitutional" republic, really signalizes an exceedingly *important transitional state* in the progress of humanity to the real Peace indicated in Holy Writ by the "New Realm of Peace" ("New Jerusalem"). But the apparent contradiction in this situation will be cleared up by this analogy. **As** in the macrocosm or "great world," our solar system (unser Gestirn mit Licht-Sphäre), the so-called truth, but *real hoary falsity*, that the Sun and all the stars and planets move around the **earth** as their immediate Centre and imagined to be the *greatest body in the world*: was superseded by the *transitional, less false*, view, that around the now much smaller appearing **earth** moved the **Sun** with some or all the other planets moving *around him*, which *intermediary, apparent*, thus helped to introduce the *real truth*: that the **Sun** alone is the general ruling Centre and the earth a very small thing indeed:: **So** in the microcosm or "little world," our brain (unser Gehirn mit „Licht"-Sphäre), the so-called truth, but *real hoary falsity*, that it is God's will that *millions of rational men* commanded by Him first and last to compass re-birth should be ruled by some *fanciedly greatest person in their world* because of his or her **earthly** birth (permitted by God for unwise "subjects" otherwise breeding anarchy), though natural birth is no criterion of spiritual whatever, as taught by all real revelation,

reason, and history with its shocking wars: is made *less false* by the Idea of **God** through a Constitution and general Law and Truth influencing some **earthly** states of men as the Sun influences some planets, till this *transitional* Idea or “Truth” by such experience as the last civil war in North America proving democratic earthly birth sovereignty to be a “very small thing indeed” and its “*self-evident truth*” to be *self-evidently self-contradictory* and *self-punishing*: is changed into the *real truth*, that the Will of **God** rules, and must be rationally coöperated with;—declared herewith!

From this it appears, that two or more so-called systems may be more false and less false, that the latter may contain some important *particular* precursory truth, while yet *generally* both or all are fundamentally false. The case with us here and everywhere lies really “all in a nutshell,” as the saying is the world over; the external thing or thinking without the right internal, this outer husk or *shell's hell*, or here is man's earthly birth's so-called sovereignty whether “great” or “small,” even down to the kind called democratic “squatter sovereignty” in the United States in view of the supreme absurdity of the “little thing;” the internal or kernel is the Will of God!

Of course this arrangement or order in the microcosm may at first seem to be derangement and disorder itself, as it did in the ~~microcosm~~; but we will ever have war by thus breaking God's plain laws, and we will never have the real Peace the Lord with His infinite Love, Wisdom and Power is every moment ready to give us for ever if we will only have the right self-respect or be “somebody,” that is, be truly *free* and *rational* beings, and not be *slaves of our own natural desires and of human earthly authority* of whatever kind, whether so called ecclesiastical, political, scientific, social or what not; all of these earthly authorities, as such, the Lord never mentioned as being good, but deprecated, in imperatively calling upon us to do His commandments and love Him above all, saying that upon these laws all spiritual and natural things depend!

The “truth” of the old “Declaration of Independence” may then, notwithstanding its intermediary nature, be characterized thus: *The kernel not being in the “great” shell it is “self-evidently” sure to be in the small!*—Though nothing can be more absurd than

this, the analogy is nevertheless perfect, only the *external, earthly kind of thing* is here the *external, earthly kind of thinking!* It is well that the self-degraded human ape has advanced somewhat in general by *feeling* out at last that the theological and political doctors' doses of *big shell* are bad to swallow, digest, and live upon; but he seems to need yet more *feeling* of pain to learn that *small shell* diet may be worse, for of *seeing* this, rationally at least, there has heretofore been no great sign! However, the glorious new heavenly light now given by the Lord, and penetrating the caves of the spiritual wilderness full of lumen as from sulphurous coal, will have the wonderful effect with the rational that the "human face divine" will shine as it *is* or with ruddy health and not appear deadly pale any more. Let us by this daylight examine the so-called democratic "principle," or really idol, more particularly.

It is indicated by this general adage: "There are all kinds of people in the world, good, bad, and indifferent." As three parties is the least general number of which a majority and minority (two and one) can be predicated, we have here a general notion of the quality of a democracy, each of the three parties of which (it may characteristically be considered to be composed) are fancied to be "equal" and to be "sovereign," and whose "ballots will supersede bullets," as they aver!

Premising that God alone is good, that as to men there can only be a state of receptive, relative good admitted, that we do not pretend to judge of people's real internal state, and that in the right social order many of low spiritual quality, now so obnoxious, might still be of use in inferior stations, the above division of "all kinds of people" practically exists everywhere, and existed at the time of the last war in the United States. Then had come the crisis, when this country, as one body, was, like any individual, to decide for itself, whether or not it would shun evil as sin against God, and by means of the internal way of repentance have the inner man so influence the outer man for good as to prevent the external acts causing self-punishment and consequent abatement of the evil. It chose the hellish way, and a hell on earth the war was. It chose to worship the democratic idol of personal or individual sovereignty as the basis of the so-called rights of a greater or less great Union.

We will personify the above three kinds of people in the order "bad, indifferent and good (?)" under the names of "Tom, Dick and Harry," representing respectively the Southern Democracy insisting upon doing and extending the great evil of slaveholding, the Northern Democracy indifferent thereto, and the Northern Republican party not so indifferent, yet considering slavery's abolition a wholly subordinate matter, the Union of all three parties, "the best government the world ever saw," being the principal object to be aimed at. In using this, the frivolous thoughts of many voters suggesting, idolatrous trio "Tom, Dick and Harry," we are intensely in earnest and speak as usefully, properly, and to the point, as any preacher may when using on proper occasions such expressive terms as hell, damnation and the like. The thing is not only to reach the intelligent, but the well-disposed everywhere, and we have to come down to the modes of thinking of many of them.

Well now then, "Tom" had a mind, which, as a *cause*, being possessed by the evil loves of power and gain, desired, of course, to ultimate or realize this said mind, or spirit, or state of bad *emotions* and "*thinks*" (thoughts) in *motions* and *things* of nature corresponding.—The very words used here indicate the relation of spiritual cause and natural effect we wish to show, and which are so important to *distinguish*, that we may *extinguish* war for ever more,—that is, "we" who really determine to love or will, to think, and to act accordingly. And as we say, or any one of us says: we or I will, we or I think, and we or I act, why not also: "the will, the think (?), the act;" so that not only these three grand general parts of man causing him to be human, of spirit and body, may be indicated fully even in words, but that the corresponding natural effect of our spirits *thinking,—thing,—*(clearly of *kin*, grounded in the former), may be seen at once in general, and it may be seen here in a particularly plain manner, that slavery is but one bad thing or branch or fact flowing from the bad thinking, or tree, or root, or man's spirit's act. Below we shall often take occasion to point out by proper words this correspondence between spiritual and natural things so exceedingly important for us to understand and apply to religious and political life, and which correspondence, existing in all languages, moreover carries us back to a

time thousands of years ago, when those relations must of course have been understood: teaching us thus also what we must do never to fall away from the elevated state of love and wisdom, then possessed, after we shall attain to it in future.—The spirit of the Southern slaveholding party then, which, to indicate the evil of it and its frivolous, wanton vote, we called “Tom,” doubting the laws of God of which it practically desired to know nothing, insisted upon serving the devil and increasing the sum of abominations, slavery! As this, however, seemed to them in danger in the Union with the North, they desired to secede and set up as a nation for themselves. Caring, knowing, nothing about the preamble, end, or purpose of the Constitution, “*Justice*,” blear-eyed “Tom” “clearly” felt and saw anything contrary to his own sovereign will to be “unconstitutional.” For are not “all men created equal”—provided their skin is whitish!? And are not all men “endowed by their Creator with certain unalienable rights” among which “are life, liberty, and the pursuit of happiness”—consisting mainly in utterly denying the “unalienable rights” of some men, not criminals and yet called slaves, and in utterly despoiling their “life, liberty and pursuit of happiness?” We will not dwell here more upon these “self-evident” self-contradictions of the old Declaration, but barely hint at the awful history of its bitter fruit by referring to its most general well-known points.

In the four months between the election of Lincoln to the Presidency and his inauguration the “Dick” spirit, indifferent to evil, was represented by President Buchanan as to that phase of it favoring the South, in that he permitted it, according to the motto of the coat of arms of the United States, to become “E pluribus unum,” Out of many, One; and permitted this “One,” as “in Union there is strength,” for offensive war, only when there are soldiers and arms and other materials for that purpose, to obtain these things from the common country, this being a Union, in which the slaveholders fancied there was “no strength.” Thus the Southern people thought “United we stand, divided we fall;”—and yet they fell! To be sure these mottoes and sayings were only meant for the whole Union,—to preserve which, this other prominent representative of the middle or Northern Democracy, Douglas, thought it was right to “care not whether slavery is voted up or down,” for he,

different from Buchanan and his set, conditionally favored the North, not being appreciated in his beloved South, which he was so anxious to help by as much indifference to evil as he thought the North, "Harry," would stand. But it was a "free" country, and how awful it would be if the "right to vote" anywhere in the Union, "right or wrong," were denied to anybody, inclusive of the sovereigns some called "white trash," but exclusive, as the "Constitution" said, of "all other persons" not free, but slaves, "three-fifths" of whom were counted as so many votes—in their favor? no!—against their freedom by their "owners!"

As this curse of satanic "self"-government in the midst of the land, urging on now one side, and then the other, to fight each other for their rights like a wicked boy two dogs, and which condition or "principle" of indifference to God's rule in man's rule was particularly preached by Douglas and is represented by "Dick,"—as this "freedom" of apparent fairness to both sides, but of real indifference to good, would not *think* of the "thing," the slave, "having any rights a white man was bound to respect," Harry, to partly secure Dick's vote and thus a ruling majority,—the "god" worshiped—did, before and in the war, not only not intend to free the slave, not only not intend to decrease their number, but practically only intended to decrease the rate of their increase! For there was no dispute about the right of the slaveholders to increase their "things" or "chattels" whether in their States or in the new common Territory in the West lying South of a certain East and West boundary line successively moved further North to suit their rapacious maw; the disagreement came to a head, because the slaveholder could not have his own sovereign will to rule and possess more, ever more, in a greater degree than the North was at last disposed to permit!

If any person can tell us now how soon an evil thing will be abated in an orderly manner by two or three or more parties all of whom *freely* do not want to abate but to increase it, we will tell him how soon the worshipers of the democratic or republican so-called principle, of this evil idol "Tom, Dick and Harry" will have peace!

In our case here an ignoble, what can never be more than a temporary, peace came only when Harry was *forced* to promise and

give Tom's slave his freedom, seeing the latter's work at home kept up the punishing power of his master in the field. President Lincoln first threatened Tom, and then, after waiting in vain about a hundred days for his repentance (?) before this evil (?) act of the emancipation of his slave was accomplished causing the destruction (?) of so vast an amount of property (?) proclaimed on January 1, 1863, as a "military necessity," the freedom of the slaves of the masters in actual rebellion!

All other slaves, excepted by the proclamation, were freed by the force of events occurring not long after the assassination of Lincoln, which latter took place about six weeks subsequent to his second inauguration.

Thus it came to pass that the South lost;—the reason of which would seem to be that it rebelled against the law of the infinitely good Lord in continuing to disobey His commandment not to do evil to the neighbor; and it lost after it had for four long horrid years been permitted by Providence to rebel against an idol-worshiping Union represented by the head "Harry" of this triple-headed firm "Hoary Falsity," the same old Harry, the "hell" of whose contriving was ever known by its being "paved with good intentions," and which here, as usual, favored the evil, because self-contradictory falsity (slightly exemplified, and indicated by signs of interrogation, just above) with its companion, the bad, makes hell, as truth and good make the heavenly marriage.

This terrible civil war, its nature and its result, forcibly call to mind how such a "falling out" is likely to result in the world. The old proverb indicating this is not pleasant to hear; it is: "When rogues fall out, honest men get their due." The dictionary defines rogue to be "a knave," "a dishonest person." Now is this applicable to one or both or all of the two or three or more parties to that war? There is this much about it, anyhow: if *we* had been the slave we would undoubtedly have thought all the white people were more or less to blame for the most ignoble, outrageous treatment he has received for so many generations, as exemplified by the general enforcement of labor, early and late, his whole lifetime, on mean food and for no pay, the cruel and degrading punishment of all without regard to sex or age when the master's will or whim was not met, the sale of men and women and children away from any

place and at any time, thus also separating the members of families from each other, the utter disregard of the female slave's honor and chastity, and what other damnable abominations else there were.

While now a portion of the white people of the United States will, with us, perhaps not wrongly claim that they have done as well as they knew how under existing circumstances, and hence object to any evil being imputed to them as might be implied by such vile terms as those above, the only thing to do now not to earn such terms hereafter is not to imagine we do God's good while trying to build up a Union with the bad, thereby becoming implicated in their evil and its self-punishment. We must not any more disobey the first and the other (of the ten) Commandments. We must, because it is sin against the Lord, no more cherish the image of the evil as an idol whose will must be considered in "the best government the world has ever seen," but must rise up to the Lord by love and prayer, and do His Will as given in His rightly interpreted Word, where the necessity of shunning evil before the good done is really good, is, for instance, implied by the commandments generally directing man *not to do* evil, *not to worship* idols, *not to steal*, etc., being given Deut. 5., while what *to do*, to love, as the Lord from our heart, soul, and might, etc., is thereafter proclaimed in Deut. 6. —

Some ignorant people may think that an idol is but some "graven image," and because these are held in contempt by those persons, they imagine that idolatry cannot be predicated of themselves. But if we will read the first commandment we will find it to command, that we shall "not make any likeness of any thing in the heaven, earth or waters" and shall "not bow down unto them, nor serve them." And as to the sense of "idol," not only as a dead but living image or likeness, we will find it amplified in the dictionary, which says it means "An image, form or representation," "a person loved and honored to adoration," or "any thing on which we set our affections; that to which we indulge an excessive and sinful attachment."

We have above been somewhat searching in this "self"-examination, because slavery, wars, being, as was said, but effects, the same old cause, the idolatry of "Tom, Dick and Harry" is rampant still! The generally more intelligent part of the country still represented by ex-President Harrison is Harry's son yet! That is, as the spirit-

ual sphere is "father" of the natural world, as "thinking" is father of "thing," the old idol, representatively in Harrison's spirit, will continue to cause natural acts corresponding until we choose to become what his Christian name (Benjamin means "the son of the right hand") implies, i. e., the truth in which is God's right might. As the twelve tribes of Israel, like the twelve apostles, represent Religion in the Church and State, or good love in truth-thinking in the right act, the latter as the last in the series, represented by the last born Benjamin, includes or represents the whole. The head of the State should then not only occupy the office or but represent good love, which bad and indifferent men may and so generally do, but he should *be* good love (God's image, likeness), that his executive act may be right; otherwise he is, instead of a good executive, practically an executioner of men in the wars he thinks right, but are not. Thus is the new love and life represented by Benjamin, "the son of the right hand," wholly different from "the son of Harry," and which, seeing the latter occurs so naturally above, we could hardly refrain from mentioning here for the benefit of those believing in Providence in all things.

Everybody knows, that the only question at stake in the next-last Presidential election campaign was "free trade" or "protection." By a vast deal of talk and persuasion Harry at last succeeded in partly convincing Dick and Tom, that a protective tariff would cause more dollars and cents to flow into their capacious pockets, than "free trade." In that whole campaign the Republican party may indeed be said to have been a Harry party, not only for this reason of what it has *done*: that it was ever ready to harry or harass Dick and Tom, because of their desire to buy as cheap as possible, to listen to "reason," and have "enlightened self-interest," which would make them favor the Northern aim of advancing "diversified industry, as alone able to furnish the pay to buy anything with;" but also for what it has *not done*. What by Dick and Tom is called "waving the bloody shirt" Harry, Harry-like, did not attempt to harry them with, but it was carefully abstained from by him in that campaign, because this reference to the last bloody war, especially any intimation that the "late unpleasantness," as that horrid war is attempted to be called, was blood spilled for no purpose unless repentance results, would undoubtedly have made the

election of the Republican Presidential candidate impossible,—as the votes were counted anyhow.—But all this is serving mammon first, and ignoring the Lord!

That Tom is, in general, be the particular exceptions ever so great, still practically unrepentant and obsessed by the loves of the world and of rule (respectively called Satan and the Devil, the personal expressions also of the False and Evil), and that the love of chattel slavery, as was remarked above, is but a branch of that evil love or tree or root, and hence that a Nation, to live and last, must wholly ignore this or such a practically evil spirit by wise means, is proved plainly by his works, according to which, whether evil or good, men are to be judged. Let us see what a prominent representative of the colored race said (before the next-last Presidential election) in the most widely read Republican newspaper about the treatment experienced by his people in most of the Southern States.— “While the negro,” he writes, “can be sold into slavery on the mere pretense of crime; while he can be doomed to work in chaingangs while others are only put in prison for offenses against the law; while he is presumed, when accused, to be guilty until he can prove his innocence; while he is subjected to lynch law and the halter without pretense of judge, jury, advocate or legal advisers; while he is compelled to work for nominal wages and defrauded by store orders; while he is deprived of equal means afforded to all other classes and colors for the education of his children, and while a Republican Senate passes a bill for such equal education and a Democratic House of Representatives votes down that measure of enlightenment and statesmanship; while he may be driven from the ballot box and his vote go uncounted,—it may be safely said that the negro has a cause, and a great cause, which will be favorably affected by a Republican victory in New York and the Nation, and disastrously affected by a Democratic victory.”

To which we remark, that the negro’s case is worse even than here represented, for his vote is not only left “uncounted,” but it is substantially counted *against* him contrary to the spirit and letter of the amendments to the U. S. Constitution, to which Southern members of Congress yet swear allegiance!—And so do the members from all the other parts of the country, as well as the President and his appointees; indeed all citizens impliedly!

This looks very much like taking the name of God in vain. It proves that the right inner Constitution in man, the love and wisdom constituting him a man, should exist, and an external Constitution defining it accordingly; otherwise, if the inner does not exist, a man will swear to anything however right or wrong it may be according to circumstances, and if the inner man is all right he will continually act wrongly if subject to a Constitution of the outer kind not defining that good inner state rightly.

As to the greater confidence of the negro in the justice of the Republican as signified in the quotation just above, it must clearly be considered mainly misplaced; as it was in the great war, so it is even now in the year of the Lord eighteen hundred and ninety three! The Southern members are permitted to enter Congress up to the number representing not only the whites, but to the extra number representing, mainly against their will, all or five-fifths of the colored men, when even in old slavery times this proportion of misrepresentation was but three-fifths! And this about thirty years after the great shocking war of the "Rebellion," as it is called, too many in the North yet thinking that the South alone rebelled,—that is, against the laws of God and good government, while the former insist that they were all right. "Right," we may perhaps say,—so far as they should not permit the slaveholder to rule this country, but it has already been stated above plainly enough, that the North also rebelled against God's laws in that the war was simply a quarrel between the parties of doing very much evil and not quite so much evil, the "sovereign" will of both parties agreeing in so far as more evil than ever should be done! Was God's Peace "settled" by that war now?

As to the colored man we do not suppose the promised Peace will come, when he becomes such a "sovereign" that he has a "right to vote." He is generally,—much without his fault,—as ignorant and unwise as anybody else in similar predicaments, but as even the "wisdom" of the white man, as shown in voting upon himself the last civil war for doing more and still more evil, while to this day he is still so unwise as not to know what the self-punishment of that day meant and means,—as this "wisdom" of the so often and much "educated" white man is not at all of the right kind, we do not suppose, that the ex-slave, having become equally

“ wise,” will ever save the world. But as to the real rights of the negro this is one, that so far as he, just as anybody else, is willing and able from love of God and the neighbor to be of some use in society, he ought to have the opportunity to perform it. If the races in any country are of such different religious and moral and external disposition and nature as the whites and blacks are now in the United States, it would appear orderly that they should not mix and that each seek for his spiritual state or practical Religion a practical Region in the natural state or world correspondingly distinct and separate. And what is orderly is according to the will of God, Who is Order itself. While then we wish that right and order may come and be not only for the white, but also for the black, let us not fancy that the abolition of the latter’s slavery makes him properly free, whether spiritually or civilly. His condition now of so-called (civil) freedom is often better for the ex-slaveholder’s purposes than when he was a chattel. He must maintain himself, and his opportunity to rise is blocked by many inhuman means; etc.

Various other works of Democratic and Republican people at this time, four hundred years after the discovery of America, prove but too plainly, that unless Principle is distinctly defined and acted out in life, there will be no Peace, as democratic persons no more than persons of monarchic birth can without the continued rule of the Lord’s Principles of Love and Wisdom be kept from wholly disorderly thinking and things; for instance, regarding natural life and property, which are the natural bases of spiritual orderly existence. Such works of the general democracy under consideration, for example, are murders by mobs usually ruled more by revenge and prejudice than justice; though this latter in a rough form sometimes may obtain, manslaughter and murder continually occur instead of being guarded against not only locally but by the central government, such as that at Washington. The latter’s prompt acts calling upon other nations, where evil may have been done to U. S. citizens, for reparation and apology, may be well enough, but these same citizens while at home in their own country suffering great evil from other “citizens” happening to be in the apparent or real majority are too often outrageously denied help and justice by the same general government because of the “principle of individual or state sovereignty!”—What a shame!

As to property, this is clearly a natural basis of human life, and a very important one. Land, money, and papers representing money, industrial establishments, etc., are such proper property, provided that all this is possessed according to Divine Order in society, and is thus good for Use, not being abused. We shall only refer here to the mania of not a few people in the United States for wholly unreasonable silver buying and coinage and to the Railroad legislation of recent date. Though all sound theory and all experience prove, that the two metals gold and silver cannot both at once at a value relation to each other very different from their commercial value, be standard of money, but that the one will force out the other according to their prices as merchandise in the great market of the world, many persons are yet so ignorant and headstrong and money-loving as to insist upon ever more silver being forced into the country's currency; yet this, as now worked and threatened to be continued, cannot but have the effect of forcing the gold out of the country and wholly deranging the finances, in consequence of which a serious crisis would visit the land, and instead of the money-loving ignoramus gaining anything thereby in general, he and his would become great sufferers often in the way of the interdependent Uses or various kinds of business, of which any nation is composed, becoming disturbed; instead of work at good wages, as now generally under the gold standard, there would be substantially less pay in general, supposing even work could be obtained at a time of a general lack of it.

With respect to Railroad legislation, this, as now carried on in some States, is not regulation of charges for freight and passengers, but is often confiscation of property in Railroads in consequence of their being forced to reduce their carrying rates to a point wholly unprofitable. This practical robbery of property is peculiarly mean, when we consider that the average profits of this carrying or transportation business, if earning anything at all and not already killed by these abominable laws, are much less than in most other kinds of business, and that yet, without this transportation at one-tenth or twentieth of former prices per team, the greater part of the United States away from river and lake navigation, now teeming with happy millions, would still be a howling wilderness ! If the many innocent holders of property in land, houses, factories, claim-

ing to have the right to try to earn fair profits or their living upon the money paid for, or the market value of said property, were by persons seeking food, dwelling, clothing, to have the greater part of this purchase money, in forcibly fixing "low enough" prices upon what they have to sell, ignored as of no value and as something upon which no interest must be permitted because that greater part represented an unallowable advance upon the first price or payments made by the respectively few original pioneers, founders of the industry, investors, many years, even centuries, ages ago,—what would the former say?! Surely society would go all to pieces, and we would have universal anarchy and injustice! It is substantially similar with the owners of the means of transportation! Surely competition, strikes, losses by disturbances in nature are troubles enough. Some just regulation might do, but innocent holders should not be robbed by unjust men trying to "rob" original investors who are supposed to have made too much money,—when successful in their venture. When or where not,—why, then, "that is their business!"

In our first paragraph above we say "as a means to see the new truth is the acknowledgment of the old falsity, this latter will here be first referred to." Let what has since been said here suffice as statements of political facts tending to make rational men acknowledge that the democratic sovereignty notion, as generally held, is an old delusion. History teaches that democracies or republics have often been started in the world, but for reasons thus far given (though but mainly in the negative manner, as it were, of pointing out their self-contradictions) no person in his senses will expect the Peace of God we all should strive to have, from states of mind practically ignoring His commandments, even though the constitutional ideas of comparatively recent times seem indeed to be transition states toward that real Peace. And as the past, so the future. The Republican party, as such, cannot save us. This party no doubt has been the *respectively* "moral" party, how much it is only thus less evil yet it is not easy to say, seeing many silver-money delusionists and railroad robbers claim to belong to it. We shall see more and more, that the Ideal of the parties and their Bond of Union, are not of the Divine Order, which saves! Hence no hope for the future

should be cherished even if that party should by hook and crook be successful in the future in spite of the misrepresented negro vote and of demagogues' tricks tending to have New York State and thus the country go the way it did nine years ago, though the new tricks may be different from those employed then, when the insinuating alliteration, "Rum, Romanism and Rebellion," uttered immediately before election, probably had the strange effect of giving the opposition Presidential candidate a comparatively very small majority in the State of New York, the electoral vote of which again gave him the majority needed to become President !

Such and similar proceedings no rational men can allow themselves to submit to. The point is not only that we should not do more or less evil, on the contrary should do God's will, whence we cannot do the will of bad men and of tricky, evil contriving, demagogues misleading often simple-minded and yet honest people, but these latter, we should also consider, may be influenced very often for good by the Lord through those wise enough not to be ruled by the bad and indifferent whether these are in the real majority or only in the trickishly made majority or plurality, whichever of these is the ruling "god" or idol. We must have the right "Ideal," the right "Bond of Union!"

But the old falsity here in question is in general of two parts. Besides democratic or republican there is monarchical government in the world, which, like the former, by its continual conflicts proves these to flow from falsity in the mind in conflict with itself and the truth; for truth that is truth is the form of God's good, and the conjunction of both is Power and Peace. Monarchical government may be divided up again into the absolute and constitutional kinds, the former of which, however, is too bad for us to hardly more than mention it below. And as to constitutional monarchy, seeing that its "most high born" representatives, often too young to know anything, and occasionally demented, continually make shocking war upon each other, prove thus by works speaking louder than words, that this earthly high birth is no criterion whatever of rebirth, making obedience to the former practical idolatry,—upon this we will make a few remarks below after the exhibition here first of some truth, which will not only make the democratic and monarchical self-contradictions heretofore—and hereafter to be—

pointed out more obvious but will also gradually teach the cure preventing the self-punishments flowing from those falsities. These imply *that* we must be wrong, or they would not contradict each other, but the truth shows us also *how* we are wrong, and gives us the means of shunning the evil and doing good, and thus to have Peace.

In the great natural world or the macrocosm we must, to see truth, elevate ourselves, as it were, to the Sun, or to a standpoint near the Sun, and as from this new station look down into the world to see things, as they really *are*. Columbus and Copernicus, in trying to make the truth of their position and consequent new discoveries clear to their fellow-men, said to them in effect: Let us rise up or proceed within into our solar system, as it were, to a point, from which the Lord in creating the world may be imagined to have operated, and observe how He sees *us*. As the natural world is an image of the spiritual, as the images or "parables" by which the Word of God is generally explained (Mat. xiii:34), are so often taken from nature, let us similarly from our memory and its *ear*, our inner wild *earth*, which is to be "*eared*," i. e., plowed up (De. xxi:4), rise up into ourselves, our brain, mind, microcosm, or little world, or our spirit in our spiritual world, and, as the Lord may be thought to do, look at ourselves or *us* as He does from the true standpoint new to us—Love—from which we then can, as it were, in the spirit descend; even as the above two great discoverers did, as it were, in the spirit descend towards naturally earthly things to see them as they really are. This descent is necessary, as the earth looked at from the Sun appears smaller than Venus does to us from our earth, and we would not see much unless we approached closer. It is similar with our spiritual-earthly things; by coming closer down to them they become obvious and large enough to see them as they are; the spiritual-earthly things to be looked at here are those of the whole human family, of mankind, or of man in general, which may be represented according to circumstances and for the use desired to be subserved either by one single human family or a whole nation; just as one single grain of wheat, or a bushel of it, may, as to quality or the nature of it, represent any quantity of it.

In first ascending then now to the elevated standpoint indicated let us be very careful that we are not by ever so many people's "vote," persuasion, or prejudice, or power, made to remain in some inferior station or sphere short of that highest, which latter, if we number them, may be called Number Four. Station *One* may be represented to be, so far as anything, or nothing, is seen from it, in the *solid* earth, say in caves there, where people with their principals, professors, priests and preachers are in continual conflict about their various kinds of light, each of the different parties they have divided themselves up into vehemently asseverating themselves to have the right light, when yet it is all false, because derived, not from the sun, but from some earthy stuff, as sulphurous coal or phosphorous matter and the like.

In station *Two* those may be said to be who have strayed to some place, where upper light falls through *liquid* matter, as the water of some aquarium. Or while the souls of the inhabitants of station One may be represented by worms, those of station Two may be said to be like fish in the ocean, in the upper parts of which there is indeed light, but nothing of any special use for men is seen by it.

In station or sphere *Three*, represented in our transmigration of souls by birds, those may be said to be, whose light is like that in the *air* or atmosphere. Though their position is respectively high compared to the lower stations, they are far from having that general view of the earth, which sees this as a whole or as it is.

It is only when we elevate ourselves to the standpoint or station *Four*, in the *ether* near the sun, that we, like men, irrational no more, see things as they really are, as was said above. However many in the lower spheres then may vote "No" to this view, matters nothing whatever. Columbus, Copernicus & Co. never went by any such command, opinion or vote, though given by pope, priest, prince, preceptor, and most all other persons of that day, however high in station very many of them were.

We have referred to these four stations, spheres, or *degrees*, because everything in the spiritual and natural worlds is subject to them, and the knowledge of them is the key to all truth. In general there are but three degrees, but as the lower of them is double, four may be counted. The above four spheres may thus also be

called three, the heavy weight, the light weight, and the no weight spheres. These three are one, they must be triune, which they are when the highest, with the Sun in it, like the end, or representing it, influences the middle, or air, as the cause, both flowing similarly into the lowest, the moist ground, for culture, as the paradisiacal effect. All three are distinct, and yet one, in use.

This may also appear from the three or four organisms of which the human natural body is composed, and which respectively correspond to those three or four spheres. To the solid and liquid spheres or the heavy weight state corresponds the plant-cell and animal-cell organizations, respectively the cell state, to the aerial or atmosphere the plant organism, and to the ethereal sphere the animal organization. Bone, blood, breast (breathing air, and the heart drawing its motor-heat from the gaseous sphere), and brain (with its ethereal life flowing through its nerves, etc.), are in the same order. And what is of the utmost importance to learn more and more and to understand is, that man's mental or spiritual organization is in the same series and trinal order, so that rebirth or being born from on high or the Lord, the states of the love of Him with all our (1) might, with our (2) soul, and (3) heart, are in analogous order to the natural birth from the (1) cell, through the (2) plant, to the (3) animal organism, the three former, or spiritual, being based upon the three latter or natural organizations!

Though these three or four states may not always appear or be represented, they must still be generally present. For instance, in the series counted from above: male, female, male child and female child,—the lower one, child, or two, may not always be given, still without them in general there would be no world.

This trinal or fourfold order is so universal, and its application so *various*, the numbers One, Two, Three, or One, Two, Three, Four, remaining the *same*,—whether counted downwards, as the order of spiritual and natural influx, or upwards, as the order of natural and spiritual birth,—that all the trouble in the spiritual and natural world, in the church and state, in soul and body, may be said to be caused by man's not counting Three or Four rightly, or as the Lord counts or accounts them!! So simple and yet so wonderfully various is the Triune Life of the *Lord*, His *Word*, and *World*! The grand *desideratum* then now is to be born also into (or to be led by

the Lord through) the highest degree, when, looking down, we will see things truly, or wholly different from what we did before, and influencing then the lower thinking and things in perfect freedom and rationality, all spiritual and natural order, health and peace will come and remain with us forever!

Let us now then apply this to life and see how the Lord looks at **us**, we in spirit descending with Him or His good spirit, He being represented by angel or ~~sun~~ according to whether more or less of His life appears.—If some of the following remarks on account of the peculiar use of some words, names, letters, may be thought to be playful, or even humorous, they will be so in a human and humane, a good and proper sense,—even in a heavenly or glad sense, we may say, as we are moving now from the sun downward in the heavenly sphere, and this corresponds to the spiritual heaven, where all is unutterable gladness forever, and which is ours most easily (Mat. xi: 30) through love, here asserted; the question always is: will it be of good or heavenly or humane use?—and this we affirm, the simple-minded, so often in trouble, being expected to be benefited as well as the wise. Even God's Word uses, for a heavenly sense, such letters as **A** and **O** (as teaching Him to be the Beginning and End of all things), and **H** (as in Abraham, signifying Holy Divine Essence or the “I am”).

The descent then down to **us** will cause our good spirit to see **us** better; “**us**” will appear larger and the letters will appear to separate, say thus: **u****s**,—**U****S**;—let us use periods to mark this distinctness:—**U. S.**—Why!—this looks like the common sign or symbol for the United States!—Well then, the United States of America let it be, for man here not only represents man in general, or mankind, as a bushel of grain—we said above—represents a barn full of it, but this “bushel” has been peculiarly favored by Divine Providence, whence more good and exemplary fruit should be expected from it. The simple question then is,—has this ship of state counted One, Two, Three, Four rightly, or what the Lord counts or accounts them as representatives teaching verities?! “Ship of State” is a nation or political state often called because its correspondence with a ship on sea is so evident. Each harbors a people by themselves, they are organized similarly, they proceed on their course or deviate from it, they may encounter internal or external

trouble, may run into danger, etc. As now then to obtain an idea of the soundness of a ship or ship's company is to see how it behaves when in natural trouble, so let us see how the ship of state, the United States, behaved when in spiritual trouble. This latter the country was in when the vital question was, whether, respecting the real and representative great evil, slavery, or slaveholding, it had committed so long,—whether this should be done away with through thorough repentance and consequent painless act of abolition, or whether the country should be forced to this latter by self-punishment! We have indeed seen above already, but negatively, as it were, by self-contradiction, etc., how unintelligently this was answered by millions of "intelligent" men, but let us see further, positively, now if the solution of such and similar questions might not be solved by the exhibition of truth even under the exceedingly simple form of counting four rightly. The very crisis occurred at the time of the presidential election in November 1860, when, the matter of shunning the great evil having been agitated at last for years, the result of the Democratic and Republican "sovereign" decision respecting it may be stated as follows: The four candidates placed in alphabetical order, Bell, Breckinridge, Douglas, Lincoln, received respectively the popular vote, expressed in the nearest tenths of the same, in the arithmetical order: One, Two, Three, Four!—Now, were these "counted" rightly? "Rightly" with respect to the Four, representing what is "square," just, good, *right*, in the inner minds, it so happened, of the respectively right Republican party casting said four-tenths of the popular vote; did this inner, higher love of right or justice influence the truth, represented by Three, the vote of the middle Democratic party,—the truth or spiritual *light*, that man should "sovereignly" (if this word is fancied), as an image and likeness of the Only Lord or "Sovereign," altogether *as of himself* love good, understand truth, and do both?! We say "as of himself," for there is a great deal of meaning in this, without first understanding which we cannot proceed very well, and for which purpose let us return a moment to our standpoint near the sun again.

From this station we see the truth of astronomy, that the orbit of every one of the hundreds of earths revolving around our sun has two foci,—or inner and outer centres, as we will call them here, though the point in the middle between them is by astronomers

called the centre, the distance to which is the eccentricity. The inner centre now is the centre of the sun, hence it is most real, for the whole system of earths or planets with their satellites were born and are continually receiving warmth, light, electricity and magnetism from him, the reception of which vivifies and causes them to co-operate *as of themselves* with the sun, his most powerful attraction keeping them every moment from flying off into cold, dark and dead space! The other or outer centre on the other hand is, wonderful to relate, both real and not real! It may be said to be real so far as every point in the earth's orbit (an ellipse) is pending from both centres by two apparently equally the earth most powerfully attracting and influencing radii, the sum of whose lengths remains the same, from which it follows, that the greater the eccentricity, the more will the earth, when on the side of the outer centre, be away from the life spending sun. There will be no or but little difference in the reception of this life when, as in the case of our earth, the eccentricity is small, but when it is somewhat larger, as in the case of Mars, things may be different, though no planet is thence to be thought uninhabitable. But when the eccentricity is very great, like that of the orbits of comets, then these bodies are not receptive of right life, and yet occasionally make a vast display in the heavens!

We have spoken of this outer centre as though real, as it is a point apparently having as much influence and power over the earth, planet or comet as the sun, and how vast this is need not be described here. Yet it is but a point, and this is really nothing substantial whatever!—Now this is all a true image of man's free will, or sovereignty, as he often pleases to call it. The feeling of this his own will, his own influence and power over his earthly course and acts is a most merciful gift of the infinitely good God. He, who alone is good (Luke xviii, 19), created man, as in general, truth, receptive of this His good, so, that this free doing of good with the heavenly joy that is an effect of it, should altogether be felt as man's own, and this, not only while he sojourns upon the earth, but hereafter forever in heaven! Man, however, chose to abuse this free will and rational thinking of truth, he removed himself from the presence of the Lord, and became very "eccentric!" What is but an appearance,—his own proper life,—he took to be a reality in itself, knowing good and evil from himself,—*not as of himself*,—and acted ac-

cordingly. As this could not but be contrary to God's good and truth and order, his acts not being freely influenced from wise love from within, but from selflove, or lust of rule, they became of course contrary to good, and offensive to God and men, causing the latter, usually of the same general quality as he was, to defend themselves and retaliate and take the offensive again, as circumstances permitted. Thus it came about, that man cast himself out of the paradise of Peace, and while for sometime thereafter true and good men lived and freely obeyed what their fathers and wise men *rightly judged* to be just, yet when the "flood" commenced flooding and submerging with "heavy" lusts "ethereal" love, and particularly with the posterity of Jacob, these *judges*, as the Old Testament for instance teaches, were soon changed for priests, and lastly kings, these latter being leaders in offense or defense, according as the ruling love of fame and fortune was successful or not. Thereafter men became "subjects" of such rulers over them, and gradually often even sank to the miserable state of slaves. Down to the crisis of the institution of Christianity that awful state of evil grew worse, after which, however, it should more and more improve, especially with or after Protestantism and its free Bible.— And this takes us back again, or forward, to the political state sympathizing in general with Protestantism, Constitutionalism or Democracy, to where this is on trial in America, and to our query: Did the man of the middle democratic party in the United States in 1860, represented by Three, "*as of himself*" love good or what is just or "square," represented by Four, and in a manner by the Republican party, and did both these parties influence thus for good and truth the Southern Democratic party, so that evil might not be done and its self-punishment be averted?!

Alas! We have already seen further above under the characteristic terms Tom, Dick and Harry, that the influence was the wrong way.— Instead of enlarging more here upon the works and the thinking of this frivolous trio, proving "truths" to be false rather by their self-contradictions and obvious absurdities though giving those steeped in falses possibly a desire for real truth, not to their taste at first, let us now refer to the single, normal, human family, the members of which may indeed also represent the false view, but its obvious constitution suggests the real, curative truth. To see

then how the "Four, Three, Two, One," represented by Lincoln, Douglas, Breckinridge, Bell, should ever be "counted," let us call these four presidential candidates, in our above mentioned family "Us" or U. S., respectively,—on account of sufficiently analogous quality,—familiarly Father Us, Mother Us, Master Breck' Us, and Miss Bell' Us! These corresponding also, as we have seen and will see, in downward or influx order, respectively to (1) good, (2) truth, (3) might,—and, when these are in order, the fourth term to (4) delight, which, however, can be included, as is often done, in the third term "might,"—we may state the difficulty to have been, that the upward series or birth-order was not ascended and completed to "Four," the "square," right, or genuine love, but this, truth lacking, remained latent, whence the downward or influx order or series from the Lord down to the earth failed to become operative, in consequence of which the might-love of Master Breck Us was disorderly active, and not re-active with his parents good and truth. That these latter, like end and cause, should influence the effect, "might," or the love of it, is plain enough, and as this not being done is the grand general trouble in the world, let us indicate it by using the more general symbols for the triune relation of end, cause, and effect, the first three letters of the alphabet, **A**, **B**, **C**, which, as algebra is more general than arithmetic, we can consider more general than the figures 1, 2, 3. And as Master Breck Us is third (C) in order, or should be, but is not, and instead of C wills, and is disorderly permitted, to be A, we can remember this by changing the **c** in his name for **a**, making him to be and represent "Master Break Us."— "Might, Master, Break Us" may be thought to be said to such disorderly might-lovers by the "parents" good and truth, or by all the well disposed in the world, who have not been able heretofore to elevate the latent good from the Lord in them to the true station near the Sun of Love in the top of their heads because of the falsity of that "truth." For Mother Us, by apparent truths, real falsities as applied (such as that "all men are born free and equal," and hence should rule irrespective of quality), gave "liberty," i. e., license to evil ever hid in falses,— and for which the whole family became responsible,— to her own democratic flesh and blood, Master Break Us and Miss Bell Us, the latter particularly representing those who *know nothing* about Peace, because while blatant about the United

States Constitution, which makes "Justice" supreme, they wholly contrary thereto make "birth" a criterion of rebirth or Justice, and see others' faults while their own particularly need their attention.

Some say: "The blood is the life of man," in which saying there is some sense, in the same way that the first magistrate of a country may correctly be called the executive. For in the series, 1. Brain, 2. Breast, and 3. Blood (by which 3d term the still lower may be considered to be represented also), it is the Blood in which the whole body from the Brain down is, as it were, present and fully active. As the Use of the Blood now in the natural human body corresponds to the Usefulness or calling of the merchant collecting and distributing goods in the national human body, or, if we abstract money value from the trader's goods, to the Usefulness or calling of the banker, we may see the reason why war, or political strife and financial trouble is always *breaking* out in the world, *breaking* up families, and *breaking* down the financial status of nations and citizens through unbearable debt, materialized further by *breaking* banks and firms,—by the analogy of the whole human family or that of the U. S. with that of a single family, say of that of the suggested merchant or banker, in which the head of it, the proper owner of the business or bank does not rule, but where the ignorant, unthrifty, fame and fortune and power disorderly seeking son "Master *Break Us*" is permitted to rule and ruin. Suppose him even to have the "vote" of his sister and mother, what has that to do with it?! Use is Use, and this love of God or good manifested in the love of the neighbor in every citizen's justly and honestly and faithfully performing Uses, or the duties of his calling, evidently should rule, and being of a spiritual nature the natural man's vote or that of many or few persons, or a majority or plurality or minority of them against this grand general Divine-human law, is wholly inapplicable.

There are or have been too many just such persons similarly ignorant and disorderly money-loving and ~~pos~~^hessed by the lust to rule in the world to have been good for human society heretofore; but the clear case of our analogous single human family in which the head *should* rule in justice and truth indicates the good and truth and necessity of the grand change of this "should" to "shall" hereafter, and that he or we will not be the slaves of person as against principle any more! How this love of disorderly ruling and

of gain has heretofore manifested itself in the general family of the representative United States to their great sorrow we have already spoken of, and all we, to come down to political works, will add here now, seeing money-love is particularly referred to above as an example, is the respectively lesser evil (considering what has been and still is) and yet positive evil enough, of the folly of buying so much silver a year in the vain hope of really "making money" thereby in the manner this is now proposed to be done. But repealing particular laws obnoxious to principle does not excuse other such bad laws.

Our representative single human family now then suggests the complete cure of all this! It is Use! And this determined upon by the "head of the family." It is Use or Usefulness considered as an effect, the third or lower term in the triune series end, cause and effect; the end and cause, or first and second cause, being no less than the two first principles there are in the whole spiritual and natural Universe: the love of God from our heart and soul, or, in other words, partly already given above, the love of God's good and the understanding of His truth, the very essence of His Religion and Church. He says repeatedly in His Word, that we must, above all, love Him with our whole heart, soul and might, and the might (or making, from *Macht*, *machen*) here together with the works we are commanded to do to prove our triune love of Our Only Lord, is just the Use spoken of; and which various kinds of Uses are called the Nation or state. Speaking of only heart and soul love at first is but concentrating the love principle, to begin with, as is also done in the Bible.

It will now be the easiest and most natural thing to do to construct the True Nation. This is done thus: the *general* one, two, three or four *principles* mentioned are simply *particularized* in connection with the universally known classes and kinds of *concrete Uses*. And this we will proceed to do—in a moment, after a few remarks have been made upon some particulars, which could not very well be dwelt upon before because the general argument would not appear so clear with such particulars interspersed to draw off the attention; besides some other ideas introductory to the construction of the Nation may be needed.

In the first place then we remark, that in the series Father Us, Mother Us, etc., mentioned above, it may seem that, inasmuch as the latter is influenced by the former, a ruling, in a commanding sense, may be meant by this influence. But nothing could be further from our thought. Among partners of a true monogamic union,—of one husband and one wife,—united by the Lord by the first principles of good and truth in the inmost mind, from which proceed in all innocence the most excellent Uses with their ineffable delight forever, there is no thought of one of them ruling over the other. Everyone knows, that between such partners there is a blessed difference as between what is affectional and intellectual, not that they have not each of them both affection and intellect nearly in the same degree; still the former is generally prominent in one of the partners, and the latter in the other; and what is prominent and mutually befitting and benefiting in two partners is characteristically acted out with all joy in use just as the warmth and light of the sun fructify a paradise on earth. In accordance with this difference of minds there are respectively different delightful duties of the wife and of the husband. The former thus in what concerns her as a mother, and as loving to achieve, and as understanding, the education of little children and of her young daughters, also housekeeping, etc., may be called Number One, while the influenced or with joy assenting and thankfully approving husband may then be called Number Two. But if we call the latter Number One in political things, as in our example above, rational people will confirm this view, especially as the husband's wisdom's decision flowing into the lower degree of effects, called the sphere of might, means "fight" sometimes, or may mean it till order is established in the political world, and for wives or women to engage in wars between different nations or states is altogether unnatural and improper. This happy relation of the sexes or partners in marriage to each other should be well understood, as the right marriage union is the very unit or the normal triune religion-church-nation itself.

Our second remark concerns the popular vote further above said to be given at the Presidential election in November, 1860, in the proportion of One, Two, Three, Four. Seeing what was explained, previously to that, regarding the necessity of ascending

through the four steps to the highest rebirth station Number Four, that from this standpoint, in influx order called Station One, the series Two, Three, Four, downward may be influenced in an orderly way in freedom, and completed, resulting in real Peace, it is "*wonderful*" in a manner, that these representative numbers should not only occur as they did, but should also represent the moral states of the respective parties, as it were. Yet, in this country, seemingly specially raised up by Divine Providence to inaugurate something better in this world than the shocking wars and misery continually cursing it in general and even the well-disposed in it who might do better, the people of this country,—not oppressed by princes, nor need they have been molested by adverse priestly rule,—not troubled, relatively and generally not, at least, with the care of obtaining the necessities of life,—this people, boasting of their precious liberty, quoting occasionally "*glorious*" freedom and sentiment denoting words such as those of Patrick Henry: "Give me liberty or give me death,"—after years of agitation, delivering and hearing thousands of speeches, and printing and reading millions of editorials and other newspaper articles,—all about whether an awful evil and sin, wholly contrary to the freedom so lauded and boasted of, should or should not be abolished,—this "*civilized*" people in this favored land came to what conclusion by their vote?! We have stated it already. They determined to sin more! We have referred to this grand crisis here again to suggest, that if a people comparatively so favored and intelligent, after so long an agitation, in the case of shunning so great an evil so contrary to the freedom they so praise, comes to so bad a conclusion, there is no rational probability, that Peace will ever come thus; the vote, as given and counted, proves this!

That this vote yet should *representatively* give the correct and only possible solution in this grand crisis is then somewhat wonderful! We know, that the electoral vote gave Lincoln a majority for President, but the popular vote much better gives the sentiment of the people, and this is what is in question here. While then we proceed to do what the numbers of this natural vote in a spiritual sense indicate we should do, let us beware and not say: "Here is this wonder, hence we are right in doing this thing thus providentially suggested," especially as the general "*squareness*" of the

Republican party did not *practically*, as to good works practiced exist, but was only represented. Such "wonders," though we by no means belittle anything they may indicate or suggest in the wisdom of our Only Lord, nevertheless require us to be wary, they being perhaps sometimes of the kind noticed in Exod. vii, 11: "Now the magicians of Egypt, they also did in like manner with their enchantments." Generally we say about wonders, that while we do not know how many wonderful new facts in nature proceeding from eternal spiritual laws new to us may be in store for us when we by our spiritual progress become partakers of such benefits, let us not suppose, that to prove religious truth, applicable to life because studied and *understood*, so-called wonders would be of any use or be orderly in God's view. From the child at school, studying the laws of arithmetic, that it may buy and sell things and otherwise use it all the days of its life, to the aged highest officer in the state continuing to study the laws of Religion for their application to the Nation, those laws and facts must be seen to be true, for not otherwise are they of use in the indefinitely many cases continually occurring requiring national decision.

A few more remarks may be made here further introductory to the construction of the true or Religion-Nation, the right life which implies that the latent love-principle in many well-disposed men has been raised up and again been manifested downward in the good works of Use to God and the neighbor by means of the spirit and letter of the Word of God, thus securing the real permanent Peace so generally sought.

With regard to these truths or facts now respecting the spiritual sphere or world in which men as to their spirits dwell, and the external expressions or phenomena of which truths for us are called the literal sense of the Word of God, it is clear, that as the external or lower phenomena of the natural world are interpreted by the natural sciences, and those natural effects particularly relating to the sun and his relation to the earth or earths are explained by what is now called astronomy (which latter has comparatively but recently superseded what was called astrology, wholly misinterpreting those phenomena or effects), so these effects of a spiritual nature, the literal sense of Holy Scripture, must be explained by science or doctrine drawn from that literal sense just as natural phenomena

are explained by science drawn from them though these apparent truths are generally wholly contrary to the real truth taught by science. For instance, if there was not the apparent truth or fact that the sun moves and the earth stands still, we would never know the real truth wholly contrary to the appearance, that the sun stands comparatively still and that the earth moves around her own axis once every twenty-four hours; and so in innumerable other cases. It is similar with the Word of God. If the apparent truth of its letter did not reveal to us, that the Lord has apparently lower human qualities, we would not know Him at all, nor the real truth, that He is infinite love. Such passages, as that He is angry, or repents, and the like, some clergymen and others correctly enough harmonize with the statement, that He is Love, by explaining, that bad or disorderly men or spiritual organisms feel the pure and benevolent influx of the Good Lord, as a bad eye feels the pure and beneficial rays of the sun as bad.

Let it not be supposed, that what is called natural theology teaches rightly such or similar real facts regarding spiritual things, for this only takes already revealed facts or what are believed to be such, and dresses them up by reasoning or ratiocination as its own, trying to confirm them by facts in nature. It is well enough to confirm the Lord's spiritual words by His natural works, but to suppose, that dead natural facts and reasonings from these alone may be substituted for living words and thoughts from Him is a great mistake.

The difficulty with the interpretation of Holy Writ is, that, while it is well to explain such passages as the above that the Lord is angry, so as to prove that He is never angry, but that this imperfection is in man, there are innumerable other passages either not at all understood or wholly misinterpreted, and this in the most vital cases, where the real and not the apparent truth is altogether essential to have national and social peace. Only real spiritual science, the science of sciences, the *Science teaching the Correspondence of Natural with Spiritual Things* can help us here. Without this most important science such sayings of the letter of God's Word as that the natural world was made in six natural days, or that a natural city called the New Jerusalem is to come down from the natural heaven, are too often taken to mean natural

phenomena that must come to pass before Peace can come to man. Yet natural science, rightly taught, which never disagrees with but proves spiritual science, teaches that this can never be. According to the said science of correspondences of spiritual with natural things, showing how the latter represent the former, we may see presently, that by the six days of creation or natural birth spiritual or re-birth is represented as to its states of progress, the fullness of which is represented in different ways either by the Sabbath, or a paradise, or the New Jerusalem, these being spiritual states of the human mind or brain which are no more a particular day, or garden, or city, than spiritual warmth or love is natural warmth, or spiritual light is natural light.

How pestiferous the misinterpretation of the literal sense of Scripture may be and is appears from such passages as this: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." (Mat. xxii, 21.) To which may be added this: "Let every soul be subject unto the higher powers" (Rom. xiii, 1) disconnected from what is explanatorily stated in the same chapter (vss. 4, 8, 10) implying, that rulers must be ministers "of God to thee for good," and that we are to "Owe no man any thing, but to love one another;" as "love is the fulfilling of the law." Without pretending to any authoritative interpretation we would suggest just here now, that if any one person in a nation is to possess in his brain or mind the organs called the love of God with heart and soul, or good and wise love, or whatever else these loves may be called to describe them many-sidedly or fully, it is the nation's political head, which may be represented by Cæsar (or the "higher powers;") if any "things, that are his," are to be rendered to such ruler therefore it must be, that, he having the things, that are God's, good and wise love, in a superior degree, the people should render obedience to his good counsel, which is "his" in appearance, and helps those under him to do God's will more and more until they know and do it as well as, if not better than he. Any other sense than this is not of Providence, or what is provided, but of Prævidence or what is foreseen and permitted as the lesser evil. It may thus be permitted with some sort of justice, that one person, though possessing little or no good or wise love, may yet lord it over many similar and worse persons in a jail; and so far as a society or

State is composed of people that are indeed out of jail but had better be in it, the same permission may hold true.

But those who feel and know themselves to be men properly speaking, i. e., desiring above all to do the will of God wisely, and thus be His images and likenesses, ought to find a way to dispense with such lords or Cæsars or higher powers as occupy a nation's highest office, not because of wise love, but of "birth" or prowess. These, in so far as they accept and assert this earthly "birth-right" or kill-craft-office to rule, show that they are not (at any rate not fully) possessing the good and wise love imperatively required of true Christians, but are, like their "subjects" or even "fellow-citizens" more or less slaves of the wild might-love, not tamed by said higher loves, which, hence is not free, as it can only be kept in bounds by the external or hellish bonds of war or the threatening of or preparing for it;—thus is the curse of war and fear of war easily explained.

Hence it is not truly Christian at all,—which yet is done all the time in so-called Christendom,—to have between the Only Lord of Infinite Love, as the beginning (Alpha, A) and End of All Things, and the general Effect (C) of our natural or national life here upon the earth, an intermediate person or group of persons with a spiritual State or Cause ("B") not the real or right Cause or Spirit (B) specially commanded by the Lord and called the Love of Him with all our heart, soul and might, from and upon which all good things in heaven and earth depend. In the terrible state man is at present in it can hardly ever be urged and repeated often enough, that any other than that full triune love to rule a man or nation is directly contrary to the Will of the Lord, as commanded and implied by Himself in His Word!

Hence "might-love" of Him is not enough, nor even also "soul-love;" there must be heart-love of Him as well. If said "might-love" exists in some *prince*, or in some *premier* whose office inclines toward that of a monarch, and though the subjects under them are in general comparatively better off than when each is left to his own might-love, which would be anarchy, yet the acceptance of even the less bad of two such exceedingly great evils, as good, is plainly not truly Christian at all, whatever those may say about it who claim to be teachers of such things, and may be called politicians, priests,

preachers, etc. Statesmen and clergymen, by example and advice teaching, that the triune love, just mentioned, of the Lord must exist, are exceedingly useful members of the body politic, as we will see presently when we come to construct *the nation*, or one that may have peace at last, from those triune first principles. But what is very good, when good, is apt to be very bad, when bad. What is better in the natural world than a good, useful, fine natural human body inclosing and serving man's spirit until at so-called death the former is cast off as of no more use to the man proper and his spiritual body escaped from it? Is not the stench of such a cast off natural body very bad indeed? So is a common hen's egg a very good kind of nourishment, but is a decayed egg anything else than very bad? It is similar with religious rulers and teachers; if just and right they are very useful. But they are very bad, when as politicians and priests and preachers, instead of providing good and truth, i. e. spiritual nourishment, they act and talk practically against the above triinal love of God, in that or so far as they consider it unnecessary that heads of States should be possessed of it; and "prove" this by Holy Writ.

If besides "might-love" of the Lord there should also exist "soul-love" of him in some head of a nation, say a *president*, or a *premier*, whose office inclines toward that of a president, that even then, "heart-love" lacking, there would still be no obedience of the Lord's first and chief commandment, upon which all things in heaven and earth depend, is not difficult to understand. For not only does experience prove this, but nature everywhere represents it.

How the Lord, as the First Cause, the Beginning and End of all good spiritual and natural things, through the Second Cause, the above grand triune Love of Him, produces the general Effect of Power and Peace in the natural or national sphere is represented respectively by the Sun, as first cause, which with his warmth, light and might flows into the atmosphere, the second cause, producing the effect, right earthly culture.

This necessity of the spiritual and natural Sun's flowing through the triune or full second cause, sphere, or atmosphere, that true culture may come, and that we must see things as from the high standpoint near the Sun to see things as they really are, has been somewhat referred to already, but it is a very important thought and

will be considered and implied and represented more hereafter to obtain a many sided view of it, to help on which latter let us interpolate a word here not only on what we called the might-ray of the Sun, representing the Love of God with all our might, but also on the light-ray representing "soul-love" of Him.

This might-ray of the sun is usually called the actinic or the chemical ray. But recent discoveries in natural science teach that these actinic or chemical and similar effects may all be referred to electricity and magnetism, which two again for reasons too many to mention here—as we must abridge remarks upon natural science, as much as possible, though so necessary to understand spiritual things—may be called by the general name of might-ray. The vast magnetic power of the sun keeping the earths from flying into perdition, the recent wonderful application of electro-magnetism in our streets, factories, houses, etc., to produce might or power, are all the proof needed here. The "might" of this third general ray of the sun is not of so vital a nature as that latent in or belonging to his heat ray, yet it is nevertheless very important in the construction of the great world of nature or the macrocosm. If the heat ray may be compared to the heart in the microcosm or human body, the might-ray could be represented by the arms. These are not so vital as the heart, for without the latter no man could live, hence neither his arms, yet these will be considered very important members of the body.

As to "soul-love" further now: "Soul," in the original tongue, is an expression taken from respiration, which is of the lungs, and which as plainly represent spiritual light, or truths, or the understanding of truths, of which they talk, as it is clear that the heart represents spiritual warmth or the love or will of man. Thus it appears that the grand first commandment to love the Lord with all our heart, soul and might, means that we shall receive and reciprocate His Love, Wisdom and Power, or His good, truth and might, in the similar and apparently our own (though really from the Lord lent) qualities or organs constituting our proper spiritual life. If sometimes "strength" is used for the third "ray" in Holy Writ, it only helps to prove the inspiration of the latter in all its parts, for "strength" is representative of or related to the love or will as "might" is to the spiritual light principle; in nature magnetism

thus is similarly related to the heat of the Sun, and electricity to his light. Hence the triune love and triune atmosphere correspond.

This ratio of the trine, the lower or outer member being double, is so universal in the spiritual and natural worlds, that we are only rational when we fully understand it and apply it to life; it is continually indicated in the Word. In the relation, for instance, of the transfiguration of the Lord it easily appears that the disciples present, John, James and Peter, represent the general church to come and its trine. John obviously represents the love-principle, for him the Lord apparently loved particularly in view of his state; and Peter, it will not require much argument to prove, represents the might or power principle; James, as the intermediate, representing spiritual light or truth. That Peter represents might is clear from this, that he used the sword, and that he, as remoter from the human and divine love, that is particularly near the Lord and is the Lord, easily denied Him; while, when acknowledging Him, he is the rock upon which His church is built, has power to let into heaven, etc.

This being the lowest and yet having power to let into heaven is easily explained by this other place in the Word, Exod. xxxi, 3, where the influx of the Spirit of God is taught to pass through wisdom, understanding and knowledge into all manner of workmanship. Here is first the general trine of (1) the Spirit of God, (2) wisdom, understanding and knowledge, and (3) work; respectively Divine, spiritual and natural; but in the spiritual degree there is the particular trine of (1) wisdom, (2) understanding, and (3) knowledge. This latter trine is plainly seen to correspond to the Love of God with heart, soul and might, for it is in the same position in the general trine, works in the natural world being particularly commanded by the Lord as essential to the right Christian life flowing from Him through the triune love of Him. It is also clear in particular from this that wisdom is first and implies the life of good; that, secondly, understanding or insight refers to or implies spiritual light or truth, seen and understood; and that, thirdly, "knowledge is power," this general observation proving our proposition here already sufficiently.

Heaven now being composed of the triune state of love of God referred to, which corresponds to the triune state of wisdom also

given, it is plain how Peter, that is the might or power of knowledge or acknowledgment of the Lord, opens heaven; for regeneration proceeds from the lower to the higher state; and the said acknowledgment is the introducing or first step or degree, the "key" to the whole heaven. And that Peter is also the rock upon which the Lord's church is built is equally plain from his being the lower state. Whatever is done by angels or wise men must pass from the Lord through them as indicated above. Without knowledge to know how the higher love or wisdom or heaven is to materialize itself and find a basis in the lower state, there is no full or complete heaven or church! In last or ultimate things everything interior is contained, and this rests upon those and is properly effective. Hence is the head of a State also the executive. And a soldier without a stomach and arms of blood, flesh, bones and iron is good for nothing.—All these series of love and wisdom are plainly represented in the natural world as already indicated above.

Let us now apply this to life sufficiently to see how Catholicism and Protestantism are respectively represented by Peter and James and their qualities. What is wonderful is that those churches themselves have indicated their own status respectively by the "Court of St. Peter" at Rome and the "Court of St. James" at London! While in the first place with regard to the Catholic church it may be said that it relatively raised up mankind, i. e., from the lowest state to one somewhat higher, one item of improvement, for instance, being that polygamy was changed to monogamy, the religious marriage union of one husband with one wife being the very basis of the nation; yet such and similar betterments must not excuse the tarrying in the positively low state it commenced with, nor the bad condition it has fallen into now. Without stopping to consider what Catholicism has been all the time of its existence, let us be as short and practical as possible here, and suggest simply by an example or two (introductory to more below), what its state is at present with regard to its Peter or might-state being insubordinately active, ignoring and misinterpreting the above-mentioned correspondences of spiritual with natural things. Though in "knowledge," such as it is, the question is does it really know the heaven-opening things of the Spirit of God, which are "spiritually discerned?" Does it realize that "the letter killeth, but the spirit giveth life?" (Cor. ii:14;iii:6.)

That the letter abused and muddled is like mud to build a house upon?

All this is sufficiently answered here by observing that instead of discerning the spirit in the letter "Peter," the latter is taught to be the vicar of Christ, who is supposed to have given to this poor human disciple His power, which again is taught by the poor, self-contradicting, "infallibly" fanatical popes to be given from him to them! As to the relation of these popes to the nation, in the various kinds of usefulness in and of which the religion and church is manifest or materialized, these works proving the spirit ruling them to be either good or bad, it is a fact that the pope recommends himself and his "religion" to monarchs and latterly presidents as of vast use to them in making their subjects obedient to them! What an awful teaching is this! The Lord permits the rulers' and peoples' might-love to punish itself by the external way of shocking wars because they will not otherwise hear and obey what He reveals with regard to the fact, that He through heart-love or wisdom-love properly rules the rebellious might-love by means of the latter's reformation, while the popes teach, that said monarchs and presidents are all right, provided they assent to the performance of such ceremonies as mass, etc., these being sacred, and, with pope-rule first and last, being the Christian church! This shocking falsity thus tends to continue nations' self-punishments!

If anything could excuse such ceremonies as this Catholic mass it is that this latter, for instance, might refer to and call to mind (that they may be received and acted out in life) the very principles of love and wisdom, or good and truth, meant by the love of God with heart and soul, which, as spiritual food and drink, are represented by the natural food and drink, bread and wine, and which may be said to be of the body of the Lord, represented by the spiritual Sun, as the heat and light (causing solid and liquid nourishment), continually flowing forth from the natural Sun may be said to be of his body. But by the popes and their church the spirit, which gives life, here good and true love, is wholly sunk and perverted and ignored by the here inexcusable ceremony or "letter," which "killeth!" And such satanic teaching the popes claim to be extra holy by shockingly, sinfully claiming infallibility in such doctrine! What blasphemy and fanaticism! What "Holy Fathers!"

Yet notwithstanding this claimed infallibility the pope has quite recently changed his mind with regard to the exclusive holiness of monarchy, so long held by them to be the only true form of government! Seeing most of the French people abominate monarchs, this article having led their country successively for centuries into such an awful depth and misery of vice and war,—though those despots were always the “first sons of the holy church” according to papistical lore,—the present individual styled pope and “Holy Father,” to continue his “might” or power over the souls of men, thinks now, that democracy or republicanism may be right after all! And he concludes, that it is better for his priests, instead of remaining in a hopeless and useless minority, to try to rule by participating in republican politics!— But what political rule by priests and priestcraft is worth its centuries’ sway of nations in general, and its bad influence through despots upon France, as just said in particular, not only prove, but the government of Rome by them while last under papal domination also shows conclusively; it was so bad that even pious Catholics would have nothing of it, and it was changed to the present kind.

How the abuse and misinterpretation of the letter of God’s Word further works against its spirit, and continual trouble and war result in consequence, appears from other misapplications of its sense, the thus elated might-rule with its false knowledge without right-rule and true knowledge, generally having to be “paid for” in woe; even because love and wisdom and power must be One. Though the very first commandment thus teaches that the “Lord our God is One Lord,” Catholicism yet teaches, the Trinity is not the three essentials of One God, Who thus is Love, Wisdom, and Power, or Good, Truth, and Use, respectively His Soul, Body, and Divine-Human Proceeding, called in “parable” Father, Son, and Holy Spirit, but that these latter are three Divine Persons, each equally God! This huge falsity wholly distracts the human mind, and so does the theory of redemption based upon this, though it, as it really is, may be as easily understood by means of the science of correspondences referred to above as any rational process in the natural world may be by the respective natural science. Upon such other things as the resurrection of man, the destruction of the natural world, the last judgment, and many more subjects, wholly false notions unworthy of

the Lord are cherished, whence it is clear, that the said science of correspondences of spiritual with natural things, or of "parables" in which the Lord, we repeat, speaks, is of the most important use that the genuine truth may be known, rationally understood, applied to life, and wars may cease with the wise! This science of sciences will give us correct views of the Unity of God, of our redemption, etc., while false ideas respecting the Lord and His Operation prevent the formation of the rational love and apprehension of Him and thus also the co-operation of man with the Divine-human Spirit, through which man is redeemed from the insubordinate love of might and even of light; this is possible only by means of that love of right or good. This triune order of man's regeneration is an image of the triune state of the Lord; without understanding the latter the former and its progressive states are misapprehended; and a way not known cannot be found in a case like this, where "the windings of error" may be represented by "many narrow paths" dividing a "dark forest; unless the eyes be opened by the Lord, and olive trees be seen entwined with vine-tendrils, and the steps be led from olive to olive, the traveler would fall away into Tartarus, which is round about at the sides." (M. 75.)

That Protestantism, represented by the Court of St. James, is an advance in general from might-love to light-love, though still not observing the "olive-trees" just mentioned, its history and present status prove. It gave the Word of God, from which our spiritual light comes, to the people, and its "Divine Worship" concerns itself much with preaching that truth, while Catholic worship consists more in ceremony than teaching by sermons. The political government sympathizing with Protestantism, which may in general be called parliament-rule, also implies teaching, seeing, debating upon "truth," however false it often is; yet it is all in the middle or truth or light degree. Providence clearly helped on this transition state in that the printing press was invented for the vast promulgation of "truth," also in that natural science, the basis of the said science of correspondences, was more and more cherished and wonderfully developed, not to forget that America was discovered apparently just in time to furnish a newer region for the newer religion introductory to *the Religion*. This latter, however, the true kind, did not till now begin to appear, because, where mankind

is so "crooked," it, like such a young tree, must be gradually bent, so that it may not break. The incongruities of the literal sense of God's Word not rightly interpreted have to a great extent also troubled Protestantism, and though much falsity taught by Catholicism has been cast off, there is still not a little left. The wars, under heads of States, not chosen for wisdom, prove this. Hence then it is clear here again, that the great Desideratum is the above so justly exalted science of interpreting the letter of Holy Writ to know and see the Lord's genuine, rationally understood truth and apply it to life, that Peace may come to all the well-disposed everywhere, represented by such in Christendom, and which loving minds are signified by "John," who was to "tarry," and whom might-love (Peter) in certain states of mind does not love overmuch (John xxi:21,22).

Where then is this all-important Science of Correspondences to be found? Where is it applied to the literal sense of Holy Writ that the real truth may appear?! It is, the Lord be heartily praised, revealed by him in the writings of His Servant *Emanuel Swedenborg*—whom we may occasionally call "Our Author," but mostly refer to by his Christian name. His works are quite voluminous, and as their "author" we can naturally quote him as such, but it should be understood, that he continually insists upon our rationally understanding the Lord's truth by its own light as now revealed in the spiritual sense of the Word. About this he himself speaks as follows in one of his works (M. 295):—"for the things, which are written in this book, have for an end, that the reader may see truths from his rational, and thus consent, for thus is his spirit convinced; and the things, in which the spirit is convinced, have their place allotted above those which enter from authority and its faith without the reason being consulted; for these do not enter the head more deeply than into the memory, and there commix themselves with fallacies and falses, thus beneath the rational things which are of the understanding; every man can speak from these as it were rationally, but preposterously; for he then thinks as a crab walks, the sight following the tail; it is otherwise if from the understanding; while he thinks from this, then the rational sight selects from the memory things congruous, by means of which it confirms the truth seen in itself." Thus, like this, he, whom for

very good reasons presently to be given we will mostly call "*Emanuel*," speaks very often in his writings. In quoting him then, it will be like referring to the person or mathematician Euclid in a matter, to rationally explain which, geometrical problems and solutions are quoted from his work on the branch of mathematics called geometry, of which he is the writer or author.

It may be remarked here, that, referring to the above quotation as a sample, the translation from the Latin, in which our author wrote, into English, is not the best, which faulty wording should not be laid to the original; as we do not wish to retranslate here, we quote what we find to suit us as it is. Further we would say, that it is a peculiarity of Emanuel to dispense occasionally with nouns, which does not harm the sense, but may help it; again referring to the quotation above for an example it says thus with sufficient clearness right at the beginning, that man should "see truths from his rational;" meaning his rational mind or organism or principle.

To those knowing little or nothing about our author or Emanuel we will say, that he was born in Stockholm in Sweden in 1688, and died in London, England, in 1772. His father, a Swedish bishop, gave him a good education. When a young man he was employed by the State or government as a scientific expert in its important mining and other industries. But, pecuniary means permitting, he traveled considerably in other countries and extended his studies very much, which gradually came to be of a cosmopolitan nature, he all the time writing, mostly in Latin, and having printed and published many works. Thus he wrote and published very deep and important works, partly applying mathematics, on Anatomy, on the "Economy of the Animal Kingdom," and the "Animal Kingdom" (meaning mainly the human body, which is the kingdom of the *anima* or soul), on "The Brain," on the "Soul or Rational Psychology," on "The Worship and Love of God," etc.

Emanuel thus naturally came to observe the correspondences existing between man's spirit, his brain, his body, nature, etc. And he could not fail to discover, that the Bible was written according to the law of these correspondences, to understand and apply which would be of the first necessity to man to obtain a right and rational

insight into spiritual things for their imperatively needed application to social and political life so that real Peace may come to him. To give an example of this correspondence: he found, that the relation existing between the love of man's will and his understanding, not visible to the natural eye, may be discovered by the relation existing between the heart and lungs, which are visible to that eye, and which two natural organs represent and correspond to those two spiritual organs constituting the mind of man. The manner in which man spiritually lives and is nourished by the Word of God he thus saw and we may see represented by the way in which man's natural body is nourished by material food! The wonderful manner in which natural science has advanced since Emanuel's time only proves his explanations more and better, hence also with regard to this process of nourishment.

As, thus in our words, the solid arms, teeth, mouth, etc., forward the food to the stomach, where in a liquid state it is digested, and then with the help of the heart goes to the lungs, where the now aerial state is changed very much by the expiration or escape of the food's carbon,— which is the universal covering for the more ethereal part of the nourishment,— upon which this ethereal spirit thus let free goes to the heart and brain to support this,— So the external senses of man, the representative of which may be considered to be the hearing of the ear, are like so many mouths— the spirit of man being much more and manifoldly perfect than his lower body— to receive the spiritual food only to be had by revelation from the Lord, whose holy sphere is the spiritual Sun, and which revelation now upon this earth, whose inhabitants are in a low spiritual state, is the printed Word of God, or that part of what is so called now which is rightly inspired; in the memory, represented by the stomach, the spiritual food is "digested," and from the understanding, represented by the lungs, the literal sense with its material ideas of person, place, time, etc.,— up to here a very important covering for the heavenly part of the nourishment,— having served its purpose, is permitted to escape, upon which the heavenly spirit goes to the love or will organism of man and is taken to "heart,"— provided he is a whole, sound man as to his spirit.

What makes a person potentially a sound spiritual man is, that he has the love of God's good in him, at least in a latent state, even

though this at first is not much perfected yet by means of wisdom. If the heart or good love did not exist, at least latently, upon the earth, and was not supported by revelation, man would not be a rational being any more, to the support and preservation of which love-state it is, however, no more absolutely necessary that he should understand this process of digestion and spiritual nourishment than a person to live naturally should understand the process of the assimilation of natural food. But, *as for his body there must be a connection with the sun, from which his natural food meditately proceeds, so must there be a revelation from the Lord to keep man's love-principle alive by connection with Him.*

As in passing inward and upward natural food is described by wholly different terms given the parts into which it is analyzed by the system, bread, meat, etc., being changed into blood containing hydrogen, oxygen, nitrogen, carbon, iron, chlorine, calcium, lime, phosphorus, fluorine, sulphur, potash, soda, magnesia, albumen, and other elements and their compounds, *so it is with spiritual food. Heart and soul, we have already seen, were thus changed into something wholly different, as heart, for instance, is an organ of the animal economy which cannot at all spiritually love. Also John, James and Peter stood for something wholly different from persons; these three we have allowed ourselves to refer to as representing the grand trine of heart, soul, and might, or their co-relatives wisdom, understanding, and knowledge, or good, truth, and might, so as to deal in general things at first; but Emanuel interprets them, in upward order beginning with Peter, respectively as faith, charity, and the works of charity or love. Charity (not the inferior kind given beggars) he defines as the love of the neighbor or of truth which must be understood, and the love proving itself in works he technically calls the love of the Lord or of good, so that here we return to the general trine unauthoritatively referred to by ourselves. The particular quality of the love of good is here taught, that it is more heavenly than that of truth, in that it, rising up to the Lord rightly and fully, can therefore do right works, just as the astronomer rising up as to a standpoint near the Sun, can do right works.*

It will appear from what has been said here of correspondences partly drawn from Emanuel and partly added by ourselves touching

thereby upon things of science discovered since his time, but only further explaining his statements, that the vast use of interpreting Holy Writ must have presented itself more and more forcibly to his mind, which indeed he then also commenced to perform. Then it was that the Lord for this grand use opened the spiritual sphere and sight to him, without which no such interpretation is possible, enabling him to observe and authoritatively describe not only how the Word, with what it is inspired, and when lovingly read, nourishes the spirit by the real truths extracted, but also to reveal many other wonderful things about this inner, spiritual, substantial sphere, in which our spirit lives even while upon earth, but to the perceptible intercourse with which men nowadays do not usually come because of their dim spiritual state. If this is very wonderful and difficult to believe at first to some, it is, upon thorough examination and insight by rational men, nevertheless seen to be most gloriously true. This insight and interpretation and use all constitute one most intimately connected, wonderful system, easily apprehended rationally and so full of the love and wisdom of God and so elevating, satisfactory, and delightful to men of good, common sense, that eternal gratitude and the Lord's Infinite Love reciprocating affection are the sure result.

This inner, substantial, eternal sphere and life may be apprehended somewhat if we observe the differences between merely natural spheres, and augur from this how it may be still further entering inner or higher spheres. Suppose a person to be both deaf and blind and could only feel and taste, then he would have a perception of but what we may call the heavy-weight sphere. If all men were thus bound up in this sphere only, the possibility of any higher sensual life would be apt to be utterly denied. With the capability of hearing, the atmosphere or aerial or light-weight state would begin to be apprehended; but with the sense of sight a still more wonderful, the ethereal or no-weight sphere would be revealed, to understand and appreciate which and its glorious facts and possibilities would not be possible to those not perceiving or being let into it, and the denial of it would be the natural result of the unreflecting blind if told of it. We have here only referred to the external senses, but the organisms properly corresponding to the three general

spheres of nature are, as we said further above, the cell, the plant and the animal.

Now it is perfectly philosophical, rational, and at least exceedingly probable to people of some properly human sense, that there is in general a more interior sphere than the natural, and which is called the spiritual or substantial sphere, because respectively more real or alive. It is not to be called an interior natural sphere, because it is not natural or material, but as said substantial; just as the ethereal natural sphere is not an interior aerial sphere, because ether is not air, though the latter may to some extent help us to comprehend the nature of the former. It should be known (of which more below) that the organisms of good, truth, and might, or the love of God with heart, soul and might, are most real, and evidently superior and interior to the above indeed corresponding but merely natural organisms of animal, plant, and cell, on the plane of the senses for ether, air, and earthly things, which even animals have and we may say more than have, for there is a sphere interior to the ethereal, a lowest spiritual sphere, on the plane of animal instinct, etc. Those higher spiritual organisms in man causing him to have, or that he may have, good sense, true or truth-sense, and both in a lower general form, called common sense, are what give him living conjunction with the Lord, and make him to be an undying human spirit or person.

If the obvious, sensuous perception of this spiritual sphere was mainly lost in early times of the history of the human race, just as we already suggested further above fishes when strayed into and attempting to live in dark submarine caves lose their eyesight by disuse, it is a thing of great sorrow, but the new revelations of our author give us the glorious hope and probability, that this sense may be and will be developed again! His own experience in that respect is so connected with the revelation of the inner or spiritual sense of the Word so infinitely important to the human race, and is otherwise so perfectly rational and probable, that we must believe in it about in the same way we believe in the existence upon this earth of some generally known, though far off city or country, which we "know" to exist, though we have never seen it ourselves.

The facts, that we thus become convinced of, are, that men, when good and true, live, as angels, in a perfect human form, all the senses they have, especially those for love and wisdom and their eternal delights, being of a very superior quality; that their associations are with those like or similar to themselves, that their external surroundings correspond to their internal states, and are paradises and palaces, etc., not material, but substantial; not to mention innumerable other wonderful things, all of which those who now wish to may read about by procuring the works above recommended, and below partly specified. If anything at all like this insight is not given at the present day, or not yet, still very often, all over the world, it occurs at death-bed scenes, that a few seconds before those who are supposed to die, or whose spirit is withdrawn into its own substantial sphere, the internal sight becomes active, the faculty of speech remaining long enough to somewhat describe the wonderful spiritual scenery with its angel-inhabitants.

Those are truly to be pitied who are still bound up in the old views of the resurrection, as that their dead and putrefying and utterly perishing material body is to be gathered together again, and built up anew, at the time of the Great Judgment Day, when the stars shall fall from heaven and the world burn up, while the spirit is—where?! All or most of this and similar nonsense is derived from the wholly misapprehended literal sense (which “killeth”) of the Word of God, and is full of incongruities, impossibilities, improbabilities, and irrational things wholly unworthy of the Infinitely Good and Wise and Mighty Lord! Does it never occur to people who “swallow” and try to digest such statements as that “the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven,” (Matt. xxiv: 29) believing them to be coming natural occurrences, that they are “parables?” (Mat. xiii.) And that the sun darkened and stars falling from heaven—which latter would be like a mountain falling down upon a particle of dust floating in the atmosphere,—may refer to dark and unstable things in man allegorically so represented, i. e., according to the eternal law of correspondences between spiritual and natural things? And that this state of mind may be that especially at this time of general evil and falsity existing?!—Surely this

taking a few things in Holy Writ to mean spiritual things and many other expressions to refer to mere natural things wholly absurd and self-contradictory, all the time considering earthly things to be central, proves what is now called theology to be anything but this, whence we will call our Emanuel's new way of looking at things from the standpoint near the Lord, as the spiritual sun, by the new name "*Theonomy*," in imitation of the necessity there was of calling the similarly new way of looking at natural earthly things as from a standpoint near the natural sun *Astronomy*, instead of *Astrology*, the old earthly-standpoint view. For new things we must have new names.

Now this *Theonomy* and what more or less may be thought to belong to it is given to the world by the Lord through our author in a series of works quite different from and subsequent to those mentioned above, which latter are in many respects introductory to the theonomical writings. Several of the prominent of these have the following titles, which will be subsequently quoted by the letters or words of them here printed prominently: *Heavenly Arcana*; *Apocalypse Explained*; *Doctrine of Faith*; *Heaven and its Wonders, and Hell*; *Doctrine of the Lord*; *Marriage or Conjugal Love*; *New Jerusalem and its Heavenly Doctrine*; *Divine Providence*; *Apocalypse Revealed*; *Doctrine of the Holy Scripture*; *True Christian Religion or Universal Theology (Theonomy)*; *Earths in the Universe*; *Angelic Wisdom concerning the Divine Love and Wisdom*; *White Horse*; *Doctrine of Life*. These, which we may not all quote, though all-important, are not all of Emanuel's works; what else we may refer to we then at the first quotation of the title also give its abbreviation, as above. All the writings have the paragraphs numbered, so that simply one or a few letters and a number given hereafter will refer to the place quoted.

It is very necessary to remark here, that any quotation we may make may not by any means be the best to be had, for the writings are quite voluminous, and they of course cannot be looked over all for corroborating places. These it may also be best for everyone to refer to himself, to see that they confirm what we suppose them to do. The new phase of these quotations is that we here believe them to lead out of the wilderness, in which they were prophesied that

they would remain at first, (Rev. xii: 6.), and, we think, evidently have been; but this is an opinion not cherished by those we imagine to be still "wild."

Why have these writings inaugurating the True Christian Religion and Nation and Real Peace not been appreciated more heretofore? And how can some of the statements or parts of the system be true, seeing they seem to be so strange? These questions will be asked more or less. Let us just say a last word in this place concerning them. With regard to both questions we will refer to both persons already spoken of above, Copernicus and Columbus, these discoverers of world-wide importance; though there are plenty of other discoverers of systems or truths or facts to elucidate the points in question. Every new system or series of truths militating against the old established views, though these may be ever so false, are apt to be denied and derided at first, and it may take years, even centuries, before the truth asserts itself. The common run of men are so prejudiced in favor of what their parents, their teachers, and ecclesiastics, and officers of state, and even those teach whose special office one would think the study of the system in question to be, that more or less time is always required to change this lack of judgment to the free and rational reception of the truth; and that this latter often teaches facts, that at first would seem to be anything else than facts, experience proves. The fact in nature, that this earth sails or flies through space in its orbit around the sun at the rate of about nineteen English miles every second of time, and turns round its own axis every twenty-four hours, the waters and seas and houses and people nevertheless not dropping off into perdition, but remaining "right side up" all the time, could not but seem to be a marvel not easily to be "seen," and at first violently denied to be possible, as "plainly" contrary to our very senses. So with many other things in nature or the macrocosm, and even so it is with many things in the microcosm or so-called little or spiritual world. Also this is analogous: Suppose in a new system only revolutionary or evolutionary *general* things or thoughts are right, we should not hesitate to acknowledge and see them by their own light even though some *particulars* should still be wrong. For instance, Copernicus taught rightly the existence of the revolutionary facts,

evolving the truth from hoary falsities held for thousands of years, that the Sun stood comparatively still, that around him moved in “*round*” orbits all the planets, hence also our earth, that the latter moves around its own axis once every twenty-four hours, thus causing day and night, and that this axis lies not at right angles to the plane of the earth’s orbit, but bends about one fourth towards the latter, thereby causing, the said axis remaining about parallel to itself the year round, the four seasons of the year. Now since the promulgation and acceptance of these truths, even as just stated, we begin to have an all-important, most wonderful and useful science, called Astronomy, whereas before that there was Astrology, an irrational, useless mixture of wholly misinterpreted natural phenomena and of superstition. While Copernicus now was in general right, as stated by us, he was wrong in various particulars, for instance in this, that he took the idea expressed by our word “*round*” above to be circle-round or circular, whereas the fact is, that the orbit is slightly elliptically “*round*.” And to explain his view, he imagined epicycles to exist, etc.,—all of which errors, however, do not prevent the grand general truths, he discovered, from being of the most momentous and useful kind.

Columbus not dissimilarly asserted and materialized the *general* truth, that by sailing west he would come to the Indies. But respecting this *particular*: the distance thereto, he was very wide of the mark, he believing, on discovering what we now call the West Indies, that he had found the part of the world, since named East Indies, seeing the two Indies had to be distinguished in name as they proved to be two in fact, but of which he knew nothing till his dying day. Yet it seems to us now that the great discoverer of America might easily have made a better estimate of the distance to his goal, the West Indies being but about one-third of the way to the east coast of Asia, to which he might perhaps have thought his Indies to have extended. There are mountains or hills enough in Spain or the southern part of Europe which would have enabled him to choose two points about East and West from each other, the distance between which would be known, and between which a communication would have been easily made by flashes of light, by means of which he could have determined the time it would take

some bright fixed star to pass from the north and south meridian of the easterly to the similar meridian of the westerly point. As this time then would be to the distance, so would be twenty-four hours to the circumference of the earth at that latitude. Supposing him to have been able to make only a very rough estimate of the distance from Spain east to the east coast of Asia, the required distance from his starting point westwardly to his "India" would be found near enough for all practical purposes. But with this knowledge our discoverer of the New World would perhaps not have attempted the adventure. Hence "ignorance is bliss" sometimes.

We have thus dwelt upon this for the reason that the acceptance of our new spiritual system has the same or similar prejudices to overcome, and for the privilege of those particularly subject to their external senses we suggest to them,—whatever we may believe ourselves,—that the truth of some *particulars* of our new system possibly very hard for them to believe, might be doubted, while this would yet not invalidate the *general* truths revealed, and which are capable of wholly putting a new phase upon heaven and earth, in that the real Peace so long sought may now be given !

We will now at length proceed to the construction of the Religion-Nation; if it has taken us some time to get here, it will be so much easier for us hereafter to proceed with our argument, as the details proving it, which so often interfere with the general understanding of it, will now already have been explained, so that we may hereafter simply refer to them so far as necessary.

The construction of the Religion-Church-Nation, or as we may call it, the Religion-Nation, the Church in it being implied, is the simplest and easiest thing now. That we are to proceed from first principles has often enough been insisted upon above, and these, we saw, are the love of God with all our heart, soul, and might, the same as receiving, reciprocating or re-acting, as of ourselves, with the Lord's Love, Wisdom, and Power, or His good, truth and might. Though we call the latter two members of these series of three, respectively soul and might, Wisdom and Power, truth and might, let us remember, what is prominent in them is the love principle, it is to love with soul and might, etc. Another series in which wis-

dom or truth is prominent we have also already called attention to as corresponding to said three loves, to-wit, the wisdom, understanding, and knowledge, through which the spirit of God is to flow into works (Exod. xxxi:8). It will occur to us at once, that there is a relation here corresponding to that between conjugal partners, whose happy union is also flowing from the spiritual principles of love and truth, one of the partners being prominently one of these principles, and the other respectively the other. Our author also describes the above triune series of loves and wisdoms,—that “first named is the all in the rest,”—as “consorts” or spouses to each other respectively. R. 350, 351.

All we have to do then is to place in what may be called altitude and latitude the two series of love and wisdom, their union or effect being use or usefulness or the various employments of which the Nation is composed. And as Love and Wisdom, or good and truth, are respectively as Religion and the Church, that is, are these as to their essence, we now see the connection or conjunction of these three: Religion, Church, and Use, or, all the Uses being the Nation, Religion-Church-Nation, being like love, wisdom, and use. Our author says, R. 352: “There are three things which cohere and cannot be separated, love, wisdom, and use of life; if one is separated, the other two fall to the ground.” See the plan of the Religion-Nation on the next page.

The four members of the wisdom or altitude series we can give the names which they have in the Word of God, excepting that we change the first three from the nouns to the respective adjectives: wise, understanding, knowing. The three members of the love or latitude series we can give for names the nouns standing for the three series of grand general uses or employments corresponding. Thus love or good manifests itself characteristically in *Justice* or willing and doing what is right. “What is just in the civil world corresponds to what is good and true in the spiritual world” (A, 8908). That the class of governmental uses in a nation, desiring and determining what is good and just, corresponds in general to wise love and its loving derivatives, is also clear from experience in the world. Thus we have “Wise Justice” for a scientific name for the head of the State or Nation, which of course implies, that this is

Religion: <i>(R. 22².)</i> Church: <i>Uses or Nation.</i> <small>Filled with the Spirit of God in:</small>		Love of God with <small>(Deut. 6; Mat. 22; etc.)</small>	Heart, <small>(related to heavenly sphere, and animal life, to spir. and nat. warmth, and ethereal or no weight sphere. H. 31; 81—102; R. 298; A. 634; 9276.)</small>	Soul, <small>(Related to spiritual sphere and plant life, to spir. and nat. light, and air, or light weight sphere.)</small>	Might. <small>(Related to heav. and spir. Natural sphere, and to cell life, to spir. and nat. light, and heavy weight sphere.)</small>
Wisdom, <small>(Exod. 31, 3.)</small>	Wise <small>(Represented only by prince, premier, presi- dent, etc.)</small>	Wise Justice. <small>[LOVE OR DESIRE.]</small>	Wise Doctor. <small>(Clergyman or D. D.; priest, preacher, etc.)</small>	Wise Body. <small>(Merchant or Trader.)</small>	Doctor. <small>[HEART.]</small>
Understanding, Understanding	Understanding <small>(Senator of U.S. America; Mem- ber of House of Lords; etc.)</small>	Understanding Justice. <small>[INSTANCE.]</small>	Understanding Doctor. <small>(Lawyer or D. Jura.)</small>	Understanding Body. <small>(Higher Scientific Use.)</small>	Body. <small>[LUNGS.]</small>
Knowledge, Knowing	Knowing <small>(U. S. Representative; Member of House of Commons; etc.)</small>	Knowing Justice. <small>[MEMORY.]</small>	Knowing Doctor. <small>(Physician or M. D.)</small>	Knowing Body. <small>(Lower Scientific Use; Mechanic, etc.)</small>	Body. <small>[STOMACH.]</small>
Workmanship, <small>(Exod. 31, 3.)</small>	Work <small>(Supreme Justice down to Justice of the Peace.)</small>	Work Justice. <small>[NEWS.]</small>	Work Doctor. <small>(Doctor of Philosophy down to schoolmaster.)</small>	Work Body. <small>(Workman, Laborer, Soldier.)</small>	Body. <small>[BONES.]</small>

Farmer, Gardener, etc.

not only a name, but that it actually exists. Heretofore this quality of the office has not existed, not truly, at any rate, in the occupants of that use, who in general have been called prince, premier or president. One reason, why this right Justice has not existed in these is because they, as stated before, labored under the delusion that the earthly birth sovereignty or will was central or leading, whereas God's will is! Possibly the *latent* love of some members of the above three classes of the world's rulers may have been of the superior kind, that, if elevated by genuine truths, the new love might have been greater than that of some future "Wise Justice." But that is just the trouble, the truths have been lacking, without which love often is worse than blind, for it is doing all kinds of mischief in the hope that this may be good.

We are not very strenuous as to the new scientific name of the nation's head doing God's will being "Wise Justice." We might call it "Principle," letting this, like "Justice," stand both for quality and person,—or perhaps "Principal," to imply said Justice to be principal relative to the members of the series it flows through in materializing principle,—i. e., the real principles of Divine-human Love and Wisdom flowing into Act and Fact. In natural science, in chemistry, common salt is called chloride of sodium, or later sodic chloride, and is known to chemists under the symbol NaCl ; this is to show, that salt is composed of two elements, sodium and chlorine, the former being a wonderful metal which, thrown upon hot water, combines with the heavier part (the very universal chemical element oxygen) of the latter, thereby causing fire and flame; while chlorine makes things white and clean. The latter representing light or truth, and the former by its universal powerful attraction love, while together they form salt, give us a sort of an image of the composition of Justice; this should only be another name for love; to imply that there is truth in it, or wisdom, it is called wise. Now as we need not call salt, after having discovered what it should be composed of to be pure, anything else than salt or pure salt, so neither need we call the head of the state anything else than "Justice," or, to imply that this is principal, anything else than some name similar to and yet distinct from prince, premier, or president, the two first letters in which three words imply what is

principal or first, to wit, principle. But whatever we call that first Use, or Office of Usefulness, in the State or Nation, let us remember hereafter, that unless there is love and wisdom, or good and truth in it, it is not the "salt" or "light" the apostles represented. (Mat. v:13,14.) — Most representatives in Scripture can, according to the context, also have an opposite sense; as we speak of the pure fire and light of heaven, so the false and fiery passions of hell may be a legitimate expression; hence also the conjunction of love and truth represented by salt, has a good or bad sense according to the kind of text in which it occurs.—(As in Gen. xix, 26—Lot's wife.)

Emanuel so continually teaches that we must ascend as to the standpoint of love near the Lord, to live rightly and to see things truly, etc., that the few references we here give are hardly a criterion of their abundance and wisdom. He says, for instance, that: The laws of the Lord's kingdom are eternal truths founded on that single law of loving the Lord above all things and the neighbor as ourselves, no other love or covenant than this being eternal; the Kingdom of the Lord is solely mutual love and the happiness thence; Love to the Lord and neighbor is faith itself and saves; All Joy comes from love to the Lord and neighbor when in corresponding use. A. 548; 2588; 7233; 1055; 3175; 7750; 9049; 916; 1176; 5511; etc., etc.—

In R, 923, our author says what rational men will agree to: — "the church is one thing and religion is another; the church is called a church from doctrine, and religion is called a religion from a life according to doctrine; all doctrine is called truth, and even its good is truth because it only teaches it; but the all of life according to the things which doctrine teaches, is called good, likewise to do the truths of doctrine is good; this is the distinction between a church and a religion; but yet where there is doctrine and not life, there it cannot be said that there is either a church or a religion because doctrine regards life as one with itself, just like truth and good, faith and charity, wisdom and love, understanding and will, wherefore where there is doctrine and not life, there is no church."

The justness of our calling our nation the Religion-Church-Nation, or for short the Religion-Nation, may now be seen from the

above, and from this, that—R. 484—“Religion is to do good to the neighbor for, with, and out of God.” It is clear then, that the *Love* of doing good to the neighbor in performing some use in the State is the *Religion* of it, the *Wisdom* to understandingly do it is the *Church* of it, and the *Use* itself, containing said Love and Wisdom, or Religion and Church, or of Love of God with heart and soul, is the *Nation*. These three are like end, cause and effect, “if one is separated, the other two fall to the ground.”

It is evident from simple juxtaposition, that (2) the Understanding Justice, (3) the Knowing Justice, and (4) the Work Justice are respectively represented by (2) the United States Senator, (3) the U. S. Representative, and (4) the Supreme Justice down to the Justice of the Peace. For (2) U. S. Senator, and (3) Representative we may set respectively Member of the House (2) of Lords, and (3) of Commons, as probably better known or understood, as such representative kinds of Justice, in many countries of the world, where U. S. institutions are not so much heard of as those of Britain; besides these latter were also first in time and served as examples and ideals for the rest, whence they eminently represent our kinds of Justice.

A very great difference exists between *representing* a thing, or use, and *being* it, without understanding which we will never have peace. A person who *is* a Use, *also represents* it, but all the difficulty in the world now is, that Uses, and especially the first, are but represented, without the person being it. For example: there are many ships, that go to sea, under sea-captains, who represent the use or office of master, but not being such masters of navigation as they should be, their being masters of the ship not unfrequently causes its loss with sometimes all on board, and not seldom with hundreds of passengers. As it is now often with merely representative navigation-masters, so it is continually with nation-masters. They are always in trouble or cause trouble,—of which more below; here we refer to it to say, that in our Plan of the Religion-Nation we put under each of the twelve main uses, into which the Nation may be divided, the general representatives of those Uses, as they have been called heretofore, in parentheses. Under these again, we put, in brackets, the respective representative parts of the animal

kingdom, an exemplar of which is the perfect natural man. The latter being composed of the animal, plant, and cell organisms the first of this series of three evidently is the basis of and represents our Justice Uses, the brain and ethereal sphere being proper to it. Hence the four names: (1) Love or Desire; (2) Instinct; (3) Memory; (4) Nerves. The properly human spiritual degrees corresponding are described in many places by our author, for instance, in H, 31, 87—102; R, 238; A, 634, 9276; where it will appear, that what is technically called the heavenly system corresponds to the Justice series here under consideration, etc.—

Proceeding now to the next series of general Uses, we have called these four members “Doctors,” from the Latin *doceo*, to teach. For they all teach truths. The first of the four general kinds of Uses, the “Doctor of Divinity,” the clergyman, represented by priest and preacher, teaches—or should teach—the truth respecting the Lord. The second general Use is the “Jura Doctor,” that of the lawyer, teaching what is right and just between neighbor and neighbor. The love of the Lord and the neighbor being spiritual they must have a body, through which to act orderly, and the “Doctor of Medicine” attends to this. Fourthly we have the “Doctor of Philosophy down to the School-teacher.” All these four general Uses are related to the spiritual based on the plant system, and represented by spiritual and natural light, and by air. In the natural body the respective correspondences are: (1) the heart; (2) the lungs; (3) the stomach, and (4) the arms.

The two series of four general Uses each just given now as well as the following third series may, as a whole, and especially as to their lower or fourth member, be compared to the Spectrum of the Sun. The first three parts, red, yellow, green, are respectively distinct, while the fourth, which in general we may call blue, is of a longer drawn out, darker complexion. Thus does the natural continually represent the spiritual world.

From the above two general kinds of Uses it will now appear, that the callings of the statesman and clergyman are excellent in themselves. So much the worse it is, as we have seen, when they are abused and misapplied. Given the good disposition the grand trouble is, we repeat, that, in the first place, the latent love cannot

be elevated by anything excepting genuine truths, and these, we add, must be based upon scientific and sensual "truths," the former being abstracted by the science or knowledge of correspondences from the latter, and that, secondly, this only possible process of enlightenment is tabooed by the dogmatism of what is called the church. Our author says with respect to this truth-order (A. 3310, 5510): "Sensual truths" and "Scientifics must be arranged into order in the natural, before the arrangement of the truths of the church, because the latter are to be apprehended by the former; for nothing can enter the understanding of man without ideas acquired from such scientifics as man has procured to himself from infancy. Man is altogether ignorant that every truth of the church, which is called a truth of faith, is founded upon his scientifics, and that he apprehends it, and keeps it in the memory, and calls it forth from the memory, by ideas wrought from the scientifics with him. . . . If man had been in good, that is, if he had lived the life of charity, then from that good, as from flame which is from heaven, truths are illuminated" "All things which are of faith and love carry with them an idea from such things as man knows, for man cannot think without an idea derived from such things with himself as are knowable and sensible; and man then thinks justly, even concerning those things which are of faith and love, when he thinks from correspondences, for correspondences are natural truths, in which as in mirrors spiritual truths are represented; wherefore so far as the ideas of thought concerning things spiritual are conceived without respect to correspondences, so far they are either conceived from the fallacies of the senses or from things incongruous." A. 9300.

It is evident from all this, that instead of fearing science and the very many astonishing and wonderful new discoveries made in it,—as those do who are enslaved to what they call the dogmas of the church, which so often are contrary to both spiritual and natural science,—we here find that the more new science the more are our higher spiritual truths confirmed by those of nature! And not only that. The works our author wrote at about the time of the middle of the last century and before that are so full of discoveries, and suggestions leading to discoveries, not even yet fully appreciated,

partly because many of them relate to the human brain and more interior body not easily got at, that later scientists searching for the truth in such matters are astonished at the wit and versatility of our Emanuel. The latter, in teaching three heavens and spiritual organisms and these based upon the human body (H. 31; 100) also anticipated an exceedingly important discovery made by scientific men from fifty to one hundred years after he in substance stated that things must be so, that is the existence of cells, these exceedingly small living beings of which every animal and plant is composed!

Seeing there are so many clergymen, statesmen, and polititians, who by virtue of the office they occupy have so great an influence upon other citizens, let us see what Emanuel says of those of the former who have conscience, and yet are only in what he calls "spiritual" love, represented by the moon because their light is reflected from earthly persons prominent in what they call their church, the "right" love being "celestial," represented by the sun.—"Inasmuch as the case is such with the spiritual church, it is not to be wondered at that with most persons faith is the essential of the church, and not charity, also that they have no doctrine of charity. Their doctrinals being derived from the Word does not make them divine truths, for from the literal sense of the Word any doctrine whatsoever may be devised, and what favors the concupiscences may be laid hold of, thus also what is false may be taken for what is true, as is the case with the doctrinals of the Jews, of the Socinians, and of several others, but not so if the doctrinal be formed from the internal sense. The internal sense is not only that sense which lies concealed in the external sense, as has been heretofore shown, but also which results from several passages of the sense of the letter rightly compared with other, and is apperceived by those who are illustrated by the Lord as to the intellectual; for the illustrated intellectual discerns between apparent truths and real truths, especially between falses and truths, although it does not judge concerning real truths in themselves. But the intellectual cannot be illustrated unless it be believed that love to the Lord and charity towards the neighbor are the principals and essentials of the church; he who proceeds from those principals and essentials acknowledged, if so he be in them, sees innumerable truths, yea, very many arcana discovered to him,

and this from interior acknowledgment, according to the degree of illustration from the Lord."

How careful we ought then to be to accept the "moonshine" dogmas so generally forced upon us while children, little and big, by those who claim to teach Bible-truth!

Proceeding now to what is represented by and as it were based upon the cell-state just above referred to, our third Series of general Uses composing the nation, and which we have headed "Body," we will find, that they are all of a respectively bodily nature compared with the other two series. The "Wise Body" is represented by the Merchant or Trader and similar Uses; even the Banker may be and is useful if upright and loving God and the neighbor. The merchant's Use in the national human body is in the natural human body represented by the blood; its receiving and giving all things necessary for life is a very good Use. Of it the rule or maxim may be said to hold: "A place for everything and everything in its place,"—not only in that the universal merchant should have a place for everything useful, and that these places should be filled with what should be orderly in the "blood" of the State, upon shelves or in his warehouses, but "everything" should also be transported or transferred orderly to its "place" in everyone's house, where it is needed, where it only too often is lacking now, but ought not to be wanting in future when the would-be recipient is not at fault.

The "Understanding Body" includes all higher scientific Uses, requiring often many years of higher study; and this Use may be said to be represented by the various glands in the natural human body. The "Knowing Body" again is represented by the mechanic, by those who work at a trade, and the like; to which, in the natural human body, corresponds the Muscle.—The "Work Body" is the last in this series, and is in general represented by the Workman, common Laborer and Soldier; and in the human body by the Bones. Soldiers were created by the disorder so long existing in "politics."

This whole series of third class uses evidently represent the law, that we must love the Lord with, also, all our might, represented again by the might ray of the sun. For they all "make," or are "makers;" might and making being related as may be seen by the respective German words and their spelling: Macht and machen.

The banker, merchant, trader, make money or a trade; money making, however often this may be done dishonestly or with an evil mind, is by no means bad in itself, but exceedingly necessary and proper by good men; these know that Uses are first, money second. The higher scientific people make plans of and build houses, palaces, factories, mills, bridges, railroads, etc., and as manufacturing chemists or the like make chemical and other compounds often very useful to society. Among the less scientific people, the mechanics, there are plenty of "makers," as hat-makers, "clothes-makers" (Kleidermacher, in German) or tailors, shoe-makers, watch-makers, cabinet-makers, and others. The Work-Body or Workman or Laborer makes a day's work; and the Soldier makes Peace, or thinks he does; and if this does not suit him, he makes more war to get it! Just as though war was necessary for well-disposed men to engage in if they would simply not worship idols.

There is a fourth very important class of Uses, that of farmers, gardeners, and the like, corresponding to the generative principle, which division in the human national body is represented analogously in the human natural body, but which it is only necessary to mention here, as they are in general sufficiently represented by the three general classes of Uses already treated of. So far as a farmer extends his operations upon more and more lands he also needs mechanics of various kinds, and a continuance of this extension would at last give us the whole State or Nation already described. But the thought of the makers of what should at any rate in the near future be a paradise, may be the occasion of referring to the exceedingly important relationship of delight to the three grand kinds of love we should first of all possess. It may be given in the following four short lines, to which, to suggest our cosmopolitanism, we will add that German translation, which suits us best :

God's Good Loves Right,	Das Gute Gottes ist im Recht,
Thus Weds True Light;	Im Bund mit seinem treuen Licht;
Thence Comes Real Might	Aus diesen fliesset die echte Macht,
With Pure Delight !	Der immer reine Wonne lacht !

We give these Lines because they, in the first place, show, in the shortest and most general manner, the relation of end, cause and double effect existing in the whole spiritual and natural universe.

It is curious that they should rhyme as they do. Possibly the connection and relationship of the rhyming words was seen in the very beginning of the formation of language. Secondly, we call attention to the word Right, this, or Justice, only another word for it, being that into which, as we have seen above, love and truth is materialized in the nation, in particular in the first four general Uses in it, which influence all the rest in the nation, the last of which is Delight! Thirdly, do we intend to use these four rhyming words in connection with the word "thinker" or "man" to technically designate the three or four states or degrees of nearness to the Lord and our grand general relation to him, even as indicated in the above four lines, and which is all very excellently described in various ways by Emanuel; but our new terms might not only generalize his different expressions, but might also be more applicable to national or political life. "Thinker" would at once refer to truth-thinking, suggesting the grand universal relation of the Lord, as the only Love or Good, as Life in Himself, to Truth, as not Life in itself, at the best only an image or likeness of God, whence the church or man, when loving Him as of himself, is called bride or wife. In the series "right-thinker, light-thinker, might-thinker, and delight-thinker," or "right-man, light-man," etc., would thus, for example, the first two terms respectively stand for what were only just above quoted as "heavenly" and "spiritual" men. But as we all, with regard to the natural world or macrocosm, may be said to be "heavenly" persons, because we *think rightly* when we take a heavenly view as from the standpoint near the sun, of his system, of navigation, of clock-time, etc., it is not just necessary that we should call ourselves more than thus "right-thinkers;" it is so with regard to spiritual things.

The second term in our series, "light-thinker," suggesting the spiritual degree, also needs explanation. Spirit, from breath, air, is second to ether, as light is to heat, and there are two or three kinds of natural and spiritual light. There is sun-light in the general sense of the union of all the three rays; there is one of these three including all the colors, called the light ray in particular; and in this full light ray as solar spectrum there is the yellow part, which being lighter than the rest, may be called the light ray specially. Now, it is similar in spiritual things. It is right that we should be spiritu-

ally-minded, for this means receiving all three "rays" of the Lord's trinity, which "is life and peace" (Rom. viii, 6.). But a person is not in the right state, though he may be called a "light-man" or a "light-thinker," when he receives but light, and is not influenced by the warmth-ray of the Lord as spiritual Sun, particularly not when, as in the sense of our author above, he receives the light reflected from minds full of spiritual lava, and mistakes moonshine for sunshine. Though such a person may have conscience, he has not that superior perception of those in "sunshine," whence he continually drops into spiritual pitfalls and is badly hurt. And as to the special light-man, the "yellow" lawyer, of the light or doctor series of Uses above, if he only looks downward, as to earthly birth sovereignty, and its "laws" for guidance, and means of ruling, the best that can be said of him is that he is green; he must, to be right and good, not only let the red or love-representing ray of the higher use of the clergyman teaching man's relation to the Lord influence him, that his light may be clear or white, but this ever so good light must also co-operate with the Lord, operating through the spiritual warmth called wise love, that should be in the Justice guiding the nation.

But the kind of light of the here technically called spiritual or light-thinkers is so "leaky" and generally bad considered as a spiritual vessel in which should be love or good, that light-tinkers would be a more appropriate name. For there is no "h"—standing for the Lord's Divinity in Jehovah (and Abraham, etc.),—in it rightly, but it is a continual tinkering with high, medium, and low born earthly sovereignty wholly ignoring the Divine "I Am," (h), will, voice, or "vote," which should be the soul of human votes, these without that being not holy, whole, wholesome, healthy, but ignoring the fact, that any form, ignoring essence, can never be any criterion of the latter; and yet the letter of the Word continues to be abused conscientiously to confirm what is against the Lord's reason in man, which always should be used (Is. i, 18). Let us ask again, if the sun that is darkened, and the moon not giving light, are not respectively the love and faith in man now?! (A. 32, 1839.)

We all pass, more or less, through this state of truth-tinkering in our spiritual pilgrimage through life, for as children and young people we believe what our parents, and the teachers they give us,

tell us. But as we grow up and become men and women we ought to reflect and determine for ourselves; so far as this is not done we must take the consequences of the abuse of our reason in the shape of men's incessant wars,—which are not, we ought to think, brought about by Infinite Love, but by the practical rejection of Him and His Word, which, rightly understood, is Spirit and Truth.

All the Uses or Callings in the Nation now may easily be collated under the twelve general divisions and their general representative, the farmer's Use, as given above. For instance, the Use called the Transportation business, by land and water, may be divided and ranged under the four general "Body"-Uses. Hence every calling or employment may, as stated, as to the love of it be called, what it prominently is, Religion; as to the understanding of or intelligence or truth in it, Church; and as to act and fact, the Nation. This is making the life, or the heart and soul, of the Nation to consist in the Lord's Religion and the Church, or love and truth, the activity of which is true Divine Worship; this, now so-called, is but external, at best only teaching it with the lips. (A. 7884.)

But we must not remain bound up in any one single name we have given each of those twelve general Uses; they each not only include many, but they are all so interdependent, that a many-sided view of them is very necessary. Particularly can we not range them in line one general Kind of Uses after another,—as first the four "Justice-Uses," and under these the four Kinds of "Doctors," and then the "Bodies." Everyone sees, for instance, that the lower "Justice" of the Peace is hardly of so great a Use in the national Body as a Doctor of Divinity, supposing the latter really to be such a teacher of real theology, or theonomy as we have called it, and not a teacher of what we named spiritual astrology, so frequent now. And again the lower "Doctor," the School Teacher, is not generally of so much importance in the State as the higher Uses in the "Body" series: of so much as, for instance, that of the well-to-do trader with goods, inclusive good books, from and for all; or as the merchant or banker with what may be called the representative, gist, or soul of goods: money or capital; or even of as much importance as the "Understanding Body," as we have called him; some Uses under this designation require a vast deal of study, various in different coun-

tries; the higher technical studies, for example, in Prussia, requiring more years of headwork, than those struggling with "divinity" and "jura," at any rate more most everywhere than those of the said lowest "Doctor," the common school teacher.—An editor may thus also, if teaching the immediate application to national and social life of the Lord's first law of love to Him and the neighbor, as taught here, be incomparably more of a Doctor of Divinity, than any the world has had in what has heretofore been called Christian lore, simply because this has been, as shown above, spiritual astrology.

Nevertheless there is an important difference in the nature of the three general classes of Uses given, called those of the Justices, Doctors, and Bodies,—whether some persons apparently in one of these classes properly belong in another, or not,—which it is well to remember. The "Bodies," being related to might or making, are respectively mechanical or material, while the Doctors' Uses may all be called moral, and that of the Justices' respectively spiritual, as affecting the spirit of man most (H, 528-530). That the clergyman's and lawyer's callings are of a moral nature is clear from this that they teach or should teach the relation respectively of God to man, and that of man to his neighbor, as to what is of love and right. Some doctors of medicine may think indeed, that their calling has nothing to do with the spirit of man, but there such are mistaken: the best cure for all patients is to get into the sunshine of the Lord's Love, to strive for this receptive state, and live in it; this cures the spirit and thus the body. The schoolmaster also teaches the general truths of religion; if we have ranged or placed him in the division with the doctors of philosophy, and this latter at the present day is often too material for the general moral class we have placed him in, so that such persons properly belong to a lower one, the fault is with the present teaching; the very name means and implies the existence of love of wisdom; that this should be so materialized now generally, is a fault of the times. While this whole class of doctors now then partakes of a moral nature, it still is but of a truth or spiritual light order, even the highest office in it only "teaches" truth or good (A. 7038), whereas the head of the State (indeed often also the head of the church in the Old World) wills Good or Justice, and as Executive does it!

This "good" or "heart" state is sometimes called the priestly kingdom by our author, and the truth-state the royal, but this is only representative; religion:church::good:truth::clergyman:lawyer::heart:lungs::brain:breast; these mathematical proportion signs might save the trouble of writing out: religion is to the church, as good is to truth, as clergyman is to lawyer, as heart is to lungs, and as brain is to breast. As the latter two are more general than the heart and lungs, these two being in the breast, and as the quality of the general thing includes and determines that of the particulars therein, it is clear, that the priestly kingdom *represents* the brain or the will principle or the "Justice;" the use of the truth-teacher or clergyman *is* not the best.

The various Uses making up the Nation are so interdependent and each so connected with all the rest, that having only defined each of the twelve general callings by one word, the above explanations will often imply a general meaning of each word, seemingly sometimes interfering with other such words, all of which can only be harmonized by reflection upon the subject. An example of this may be given here.

Taking the last part of the last division of the representative natural body, "Bones," this word or part must be considered to represent all the most external parts of the body, though particularly those belonging to the might series; this would seem to include the "Arms," the last of the light series. And so it may as to the specific might use of the arms. But these so far as they belong to the breast region and are of use to it, may also claim a place near, beside or under it. In another sense "bloodvessels" might be considered to be the word for the lowest part of the light series, as "nerves" are of the higher right series. Though the blood might then be thought to be, what it is, the carrier of *aerial* virtue, yet, with its untold millions of little living cells and its liquid state, it belongs to the third or might series; though breast and brain cannot exist without it. Thus we must harmonize. It is similar with the national human body. Neither the Justice, nor Doctor, nor anybody else, can do anything without the goods or money of the trader or banker, represented by the blood, both this and money must flow, be liquid, or liquidated, yet these Uses are third in order.—Thus an interdepen-

dent relation and correspondence exists, which sometimes requires some reflection to attach to the few names given the proper parts of the national and natural man.

The correspondence of these two bodies it is so necessary to understand, that we hope our having dwelt upon the subject so long will be justified. This correspondence teaches, that *as* the natural human body is only sound, healthy, and happy when all its parts help each other, according to the laws of order and of discrete and continuous degrees, mutually and interchangeably *as of themselves to do the will of the soul*, so is the soul or the society of human souls, called the national human body or true Nation, only sound, healthy and happy when all its parts help each other, according to the laws of order and of discrete and continuous degree, *as of themselves to do the will of its soul*, the Divine Humanity of the Lord, which is represented somewhat also in nature by the influx of the sun (representing the Divinity) into the atmosphere of the earth (representing the Humanity), when full of the triune rays of said sun. Then culture is possible, otherwise not. This fact and law is repeatedly explained and described by Emanuel, one wording of which—premising explanatorily here that “love to the Lord is not communicated to man except in charity, which is love towards our neighbor” (F. 22)—is given (Life, 114) as follows: “1. *That Christian charity, with everyone, consists in his doing faithfully the duties of his calling; for thus, if he shuns evils and sins, he daily does good, and is himself his own particular use in the common body. Thus also the common good is provided for, and that of each individual in particular.* 2. *That other works are not properly works of charity, but are either its signs, or benefits, or debts.*”

Here we have a practical Plan of our Religion-Nation, herewith declaring—our “Second Declaration”—that we henceforth unite upon working out in life the callings or uses here referred to in a general way, being less generally collocated in orderly latitude and altitude in the plan of said Religion-Nation on page 57, where, we have seen, about a dozen such general kinds of usefulness are made to represent all. But we will still reduce these to only three or four. What we are about here is to co-operate with the Lord in changing the church militant (combating, fighting) into the church

triumphant (having real Peace,— for those who choose to have this), and for this purpose we must know how to generalize. Unless, for instance, in military life, a general generalizes rightly, he will not be apt to win, but if so generalizing, he, if civilized, will in that case with his then plenty of men and means, be triumphant over the (hero representative) wild Indian of the forest every time and forever, and, if he is kind and wise, without striking a blow, though ready to do so. To generalize thus then to the highest degree the Uses of which the life of the Nation consists, that we may triumph over the spiritually wild, we will not just take the highest and lowest use of each of the three general classes, and thus make a new series of six members to be cut down still further perhaps again, because we have seen already above, that the lower use of a superior class would not therefore be superior to the highest of the class next under it. We will take a more diagonal course. The *first* Use, the Wise Justice, of the *first* class or series of Uses, would of course represent this whole series. And the *second*, the Understanding Doctor, the lawyer, would again represent the second, the teacher or Doctor series. The *third and last*, or "Body" series, we will indeed represent by the highest and lowest use in it, the trader and laborer, for, being double anyhow as often shown above, we will thus be sure to get the whole of it in view. Calling now the Wise Justice, as representative of the whole justice series, simply Justice, and substituting for the laborer the soldier, because the latter is so prominent in the present disorderly state of the world and represents so much of its toilsome and painful work, we in the following rhyming lines, state *the order and relation or ratio in which these three or four general Uses, representing all three series, form a triad One or Union, receptive of the triune quality of the Lord, suggesting thereby also that, because this rational order has not heretofore been observed, therefore there has been a state of war and misery troubling man, the only cure for which is a return to the true order indicated* We also and again give about the German translation (and incidental amplification) of these lines, because what the English speaking North America is to the whole Western hemisphere that about is the German to the Eastern continent, each respectively is in a sort of prominently active position:

Neither the Soldier,
 Nor yet the Trader,
 Not ev'n the Lawyer:
 Justice, however,
 Love in the Wise Head
 This is the Right Head
 Of the true Nation!
 God's Emanation
 Triune is, One Fact:
 God lives in Truth's Act!
 When Good Brain's Vision
 Guides True Breast's Reason,
 Blood, and Bone's strong Act:
 Then reigns God's Peace-Pact!

Weder der Soldat,
 Noch Wer Kaufmacht hat,
 Noch der Advokat:
 Nur der rechte Rath,
 Das ist, guter Rath,
 Recht zum Rathen hat,
 In dem wahren Staat;
 Gottes heil'ge Saat
 Die Dreieinheit hat:
 Gutes, Wahres, That:
 Stets folgt Guten Rath
 Wahrheit's Advokat,
 D'rumb auch der "Soldat"
 Jeder Friedensthat!

It is not meant here, that neither soldier, trader, nor lawyer, nor those they here represent, can become a Justice, nor that indeed some of those may not have the latent Justice in their wise mental state already, and if society was more perfect would occupy that office accordingly or pass into another truer ideal nation, where all and each may be said to be Justice; what is meant is that those two or three general states or callings, as they have been for a long time, were not yet sufficiently receptive of the higher principles of love and wisdom,—to be thought of as distinct from person,—to keep from mixing up said spiritual principles with persons' natural sovereignty, as it is called; thus they could not be the Justice, the office of which they occupied and represented; whence the political states under them have continued to be in disorder.

We may compare this again to the three or four "systems" of perception regarding the material world and its astrology and astronomy. Though we have referred to this as a very good means of seeing the spiritual states *in us* represented *out of* or without ourselves already, the distinct "systems" have not been stated, which yet are specially representative.

Thus there were four "systems," the first three of which, though so-called, were not really systems at all, the fourth only being *the* system. They were and are respectively called in the order of their

reception: 1) the Ptolemaic, 2) Egyptian, 3) Typhonian, and 4) the Copernican systems. The Ptolemaic taught that the earth was the centre of the Universe, and that around this fixed centre, and successively further from it, revolved the Moon, Mercury, Venus, the Sun, Mars, Jupiter, and Saturn, and the starry heavens, etc.; hence it was wholly wrong. The Egyptian imagined the earth similarly in the centre of the world, about which moved first the Moon; then, however, came the Sun, around which, as a center, moved,—truthfully in this particular,—Mercury and Venus; thereupon came Mars, Jupiter, Saturn, etc. The Typhonian “system,” or that taught by Tycho de Brahe, similarly still gave the earth the centre-place, and hence in that respect continued to be fundamentally wrong; yet the truth, that the planets revolved around the Sun, already beginning to appear in the Egyptian system, is here extended to all the planets, excepting the earth. The “founder” of this system, though still centrally wrong, was yet able to discover various true laws. However, as it was still “fundamentally wrong,” in that the little, respectively dead earth,—born, as it is, from the cast-off earthly elements of the glorious sun,—was nevertheless still *imagined* to be stationary in the centre of the solar system, which the Sun really *is*, therefore indefinitely many truths of the created universe could not be seen or were wholly misrepresented, were out of range,—deranged,—because the earth was out of range, so that true order, the first law of both the spiritual and natural heavens, could not be evolved in the human mind, and natural and spiritual harmony or peace be had.

The fourth or true system is generally called Copernican, after Copernicus, because he taught some of its fundamentally *general* truths, as that, already, noticed above (p. 53)—the Sun is the centre of his system; etc. Though he in many *particulars* was far from knowing many true laws since discovered and to be discovered forever, he was nevertheless *generally* or fundamentally right, and that makes all the difference in the world.

Let us now remember the order, indicated by 1., 2., 3., 4., in which these systems ruled the world. In every particular series in the natural and spiritual universe, in which these “figures” standing for the general order appear, we will find them ever to correspond

to each other respectively, thus those above of the (1., 2., 3.,) astrological systems, and (4.) the astronomical, not only with the respective spiritual astrological, called theological, "systems," of (1., 2., 3.,) the Greek and Roman Catholic and Protestant so-called churches, and (4.) the truly Christian Church now coming, but also with (1., 2., 3.) the Absolute and Constitutional Monarchy, and Constitutional Democracy, and (4.) the true Religion-Nation now coming. All the innumerable series in the world, of which already several are given above (on pp. 57, 56, 40, etc.), are derived,—proceeding from the Lord in downward or influx order,—from the Lord and His grand general Commandment to love Him with all our (1) heart, (2) soul and (3) might, those three spiritual loves being required to be materialized in the (4.) works, so often insisted upon in the Word of God, as also appears in the series of spouses to the above series of loves: 1) wisdom, 2) intelligence, 3) knowledge, and 4) work, in which full order the ultimate or last term also implies heavenly joy and satisfaction forever, as indicated in the series 1., 2., 3., 4., right, light, might, and delight.

As we thus proceed from these God-given and by the Lord commanded grand, general, universal, first principles, interpreting the Word accordingly, so that it is seen by its own light, we are,—let this then be distinctly understood,—truly Catholic, which means general, universal; not at all Greek or Roman Catholic, but real or Christian Catholic, if the right to this name should be broached. And we are, as said, also the true Protestants. Quoting from one of the best and latest encyclopedias of Germany, in which country Protestantism commenced so prominently, this is a "Denkart," or may be said to "think," that "the authority of the Bible is the highest, and is above that of councils and bishops; and it is not to be explained and used according to custom and tradition, but must be interpreted out of or from itself, according to its language and coherence." (Brockhaus' "Conv. Lexicon," 10. edition, art. "Protestantisms.") Now this is just what our author Emanuel does, and what Protestantism has not done rightly heretofore! Hence not only are "Catholic" and "Protestant" in their own sense misnomers, but besides and in general the entering of earthly-birth sovereignty into the brain has wholly vitiated the

spiritual brainal cause and the consequent external natural or national effects; hence the continual state of war and misery, not Christian in its true sense!

In the application of the above very useful figures, 1., 2., 3., 4., whether in downward, i. e., influx order, or upward, i. e., re-birth order, we should remember that man has free will and rationality, and that his acts cannot be bound up in "cast-iron" rules. We must take a general view of this. Speaking, for instance, of Absolute and Constitutional Monarchy and Constitutional Democracy, and then of Greek and Roman Catholicism and Protestantism, as in a general way respectively representative,—and we only refer here to later generations,—one may think that, for example, the prominently Catholic countries, Austria-Hungary and Italy, have more democratic national forms than the prominently Protestant Germany. But then again, to make up, as it were, for lost correspondence, the former two countries much respect the notions of the prince of fanatics, the Pope, who "infallibly" (!?) is the "monarch of monarchs." Again, we may know that in so large a country as Russia there are thousands of men of latent wisdom, and that in the United States there are millions of apparently stupid persons,—even in the matter of seemingly "worshiping" what they impiously call the "almighty" dollar, seeing that they desire to make, to any extent, an absurdly light-weight silver dollar as good as a gold one. Nevertheless, the transition stage from bad to indifferent and better (better possibilities anyhow) for the last hundred years or more is very important in history and very instructive to note, also in its aspect of its distinct or discrete degrees, as here pointed out. Even the natural world, the earth, with its isles, and oceans, and new continents, and inventions and discoveries, some of which have been noticed further above, make the use of our figures plain; they assist us often to make our duty in the premises very obvious.

Remembering now then how general our view must be, to be right, we cannot but observe the above pointed out respective general correspondence to exist between, on the one hand, the 1., 2., 3.,—old Christian sects or churches, and the—1., 2., 3., old state governments or sections respectively ruling man, and the—1., 2., 3.,—soldier, trader, lawyer influence in both series (of which above and

more presently), and, on the other hand, the—1., 2., 3.—old astrological views of the natural world. The earthly birth rule, spiritual and natural, has been man's grand trouble. To give particular cases of the above correspondence, abstracted from life and persons, of which below, would hardly seem to be necessary here, we will, however, compare the (3) Tychonian's law with the (3) lawyer's; the numbers 1 and 2 of the respective "systems" and governments may be judged of similarly.

Suppose a person believing in the Tychonian system,—according to which, we have seen, all the planets, excepting the earth, revolve about the Sun and with him around the central earth,—should insist upon overruling all the astronomers, among others those making the wonderful calculations for the nautical almanac, by means of which navigators at sea guide their ships. It is clear that either he would have to be ruled out of his "light" and "right," or there would be no such navigation as is now possible. So it will be with the nation possible hereafter. Lawyers with their "light" and "right," that earthly-birth sovereignty is central and ruling must be ruled out, or there will never be a nation, properly speaking, however under previous law they may have supported an inferior kind of light.

This new light of the new nation may be compared to the new natural light, the electric glowlight. This light is produced by the Sun's heavenly ether flowing through a carbon fibre in a hollow glass from which the ~~air~~ or other incongruous gas has carefully been removed. Similar to this motion (which is heat), and this light-thing now is it with the emotion, spiritual warmth, or love, and the truth-thinking, produced by the Lord's spiritual heavenly sphere flowing through the (carbon) letter of that part of His Word giving His first and chief commandment to receive and reciprocate His Love and Wisdom in Use in the Nation. This spiritual ethereal nature of that new shining light must carefully be kept from being interfered with by what corresponds to incongruous earthly gas, the talk of the lawyer, in the above representative sense, demanding the "rights" of the earthly-birth sovereignty of men. This will otherwise spoil that superiar spiritual light just as that gas does the natural article. It is curious that both this carbonized vegetable

fibre of the natural light and the printing ink of the letter of God's Word should be essentially carbon, which again is the basis of the whole organic world, particularly of every member whatever of the plant world, which again corresponds to truth-thinking, the animal kingdom representing the affection, desire, or love principle.

The invention of the glowlight and the gradual improvement of it as well as, generally, of all other inventions may serve us to compare this with our writing here of this Second Declaration. In the correct sense this is an invention, because it is the "production of something that did not before exist." "Our" light being spiritual it is incomparably superior to any natural kind. But both kinds may be improved. Hence let the judgment about our light here not be too severe; but let us all try to do better.

A similar comparison may be made between our attempt here vigorously with the fire, called love, to enter the spiritual wilderness, and the comparatively new locomotive vigorously entering the wilderness of the Great West, by means of natural fire, to transform it into true culture. The improvements in this machine are very great. So may our application of "fire" be much improved, which should not hinder us from proceeding as well as we may till better means are had.

Another series, to help on the historical or personal application below, has been given above: might, light, warmth, the natural representing the spiritual; or in the series of four, as heretofore: the love for (1) rule-might, for (2) money-might, for (3) the "light" condition, and (4) spiritual warmth. We repeat these series to apply them more and more to the said real life, the main constituent of which latter is warmth or love. With our author we can say with regard to this of the current Christian sects and governments and uses: "although there is religion" [the latent love principle "John"] among people, "still there are not its truths; and what is religion without truths?" (M. 239); and that such as is the love in man" [this religion not raised up by truths,] "such is what pertains to his understanding and such is the use." (W. 241.)

Let us now then be rational and have that right love. And let us first take the representative ratio or relation of end, cause and effect existing everywhere in nature and suggested just above: A

the Sun, B. the atmosphere, and C. the Culture of the earth. The command to love God with heart, soul and might, being represented, as we have seen heretofore, by receiving the triunal rays of the Sun (A.) all three together in the atmosphere, (B.) will, of course, never be obeyed, where men, loving to do what is represented by carousing, by hunting and killing game and even men in war, under some might-loving chief, or sachem, or monarch, wait till those they are associated with (and fancy it to be religion to obey said chiefs), make the right move! In their spiritually cold and dark wilderness they will not "see it," i. e., that coming out of the woods is either possible or generally desirable. It is similar with those who, while indeed *protesting* against such leaders and works, still remain in clearings they have made, but which are not sufficiently great or thorough to let in, with the better light, the "right" ray or heat of the Sun, and as to moving away into better situations, are also ever waiting, in their case for the will of the majority of their fellow-citizens, which "rules," but which as a body does not think of moving into what they fancy to be imaginary good states.

Now then, considering the quality of the spiritual states of the Catholic and Protestant and the respective politicians here represented, will they ever get out of their sinful states waiting continually for those to move, who do not intend to? No! The well-disposed then, referring here also particularly to those who have Emanuel's truths, who *say* they desire to obey God's first commandment, not to obey those preventing idols, and to love God rightly, *do not* what they say they wish to do! Their ideas, in their minds, of persons, not doing God's but their own will, thus disobeying God, are really forbidden ideas or ideals, practically idols. They permit the latter to enter the causal sphere in their brains, B., abusing their free will to reject the influx of triune love from the Lord, A.; hence from such usurpation of that Brain B by said slaves of might-lust and light-tinkering looking back and downward for ever more might, cannot but flow the bad effect C, Conflict; the thirst for might, not re-formed through the internal way of repentance and reformation and regeneration by the Lord's love of good, is not restrained from doing evil except by self-punishments! The Brain B has thus for ages been obsessed by these various images, idols, or lords, the

general name of which in Scripture is Baal or Baals,—from Baal-Ah and Baal-Berith down the alphabet to Baal-Zebub and Baal-Zephon!

Here now we come to where it will appear that those, who claim to have the indeed very superior truths of our Lord, given through His Word's heavenly sense by His servant Emanuel, are in a false position, whence we call the latter by his Christian name (which, meaning "God with us," is much more appropriate anyway), thereby implying the difference to be exceedingly great between what he really teaches, and what they either say he means notwithstanding his very plain and manifold words, or what they imply by their organization of the "New Church," as the "New Jerusalem." This latter they make out to be the forming of common congregations to hear and do preaching, etc., whereas (see above "Life" 114, p. 71) these "works are not properly works of charity [or love of the neighbor] but are either its signs, or benefits, or debts," the real organized New Religion and Church obviously being the "Religion-Nation" in general, and especially the presence in it of the "Wise Justice" as the head of it! Any parish, or any other organization than this, while this head-office is practically usurped by might and light-tinkers and the like, and claiming that the former is the "New Realm of Peace," when it is but too obvious, that this usurpation, while it lasts, makes said Peace wholly impossible, is clearly misrepresenting the said "New Jerusalem" by its would-be-friends;—however honest these may be, not really being in the right light that condemns. Our comparison above with the reception of the triune ray of the Sun, helps to give this right light. Supposing those in the clearing in the wilderness,—which, though admitting more light, is still cold,—should form a congregation, preaching especially the duty and glory of receiving the heat ray, and the consequent paradise, and were to imagine their organization of this "church" or body only preaching or *prating about* it, to be this reception of that paradise itself! Would that not be wholly misrepresenting this very grand thing itself!? The condition given in the same important paragraph above (Life 114), that, "if he shuns evils as sins, he daily does good" is not at all complied with by the formation of such "churches" or congregations, because the head of the state not being "Justice," but some

person really ignoring it, by setting earthly-birth rule over it, the so-called Church continually practically commits the evil "idolatry," not considering this a sin.

It is to be remembered here that we are practically all more or less in the same "boat" or predicament so far as the real New Life is concerned; while we should not misrepresent the great change, it is not so easy to accomplish it; the new way is not yet plain at all, and while it is imperatively required, this is not written to reproach any one. In trying to suggest our short comings then, and for co-operation in the new effort, which with the whole heart we desire,—whence this is indeed essentially a "Declaration" and not an essay or anything of the kind,—we give here some of our author's views of the New Religion-Nation-Peace, and how this is to be secured, adding appropriate remarks by ourselves, where these seem to be needed. Thereupon we will better see why the past rule of the soldier, trader, and lawyer, of prince, premier, and president, giving examples from history or life, have failed to give peace.

Respecting Order, Emanuel says:

"Order is, that celestial things should rule over spiritual, and by spiritual over natural, and lastly, by these over corporeal things" the influx being thus into "man's gestures, actions, looks, speech, external sensations, and in the delights thereof." A. 911, 3632, 1486, 1495, 1702, 1707, 3739, 6261, 7270.

Hence, works must correspond and all preservation depends upon ultimates, wherefore evil must not be done: A. 9836, 10044, 9216, 4325, 3720, 3721, 9325, 2850, 3167, 10624, 9572, 6465; R. 463; W. 209—221, 277; H. 100: P. 119, 120, 125.

"All joy comes from Love to the Lord and neighbor, when in use of administering the things of love and charity." A. 5511, 995. M. 180.

It must be clear to all who think rationally of the Lord's universe, and of love and truth and the acts and objects into which they flow, that these lower things must correspond to the higher, and that to do or to be forced to do evil acts, as persons are more or less continually in the wars and misery under earthly born sovereigns, high or low, these intercepting the Lord's influx, cannot be according to His Will, or be right. This *thinking rightly* that

every *thing* may be *right* is also often insisted upon by Emanuel. Thus thinking rightly concerning the Lord and the national and social Life, that is from Him, is inculcated in very many places, of which only one or two may be touched upon here. Speaking of regions, where there is real peace, because of such right thinking he says: "They are most especially cautious lest anyone should lapse into wrong opinions concerning the only Lord." . . . And "Those in their societies who begin to think perversely, and thence to will perversely are dissociated, and they leave them to themselves alone, whence they lead a most wretched life out of all society. . . . Thus they are careful to provide against the contagion of the lust of dominion and the lust of gain, that is, to prevent any persons under the influence of the lust of dominion from subjecting to themselves the society in which they are, and then several other societies; and to prevent any under the influence of the lust of gain from depriving others of their goods. Every one" there, he continues, "lives content with his own goods, and every one with his own honor, in that he has the character of being just and a lover of his neighbor: this delightful and tranquil state of mind would perish, unless such as incline to evil thoughts and evil dispositions were banished from the rest, and unless they prudently and severely checked the first beginnings of self-love and the love of the world; for it was owing to these loves that empires and kingdoms were made from societies, within which there are few who do not will to have dominion, and to possess all the property of others, there being few who do what is just and equitable from justice and equity, and still fewer who do good from charity, and truth from faith, but rather from the fear of the law, of hurt, of life, of loss of gain, of honor, and of reputation." (A. 8542; 7364).

If we reflect but a little upon social and theonomical states, it will be clear, that in these things, as well as in astronomical and all other orderly or real thinking, there are certain grand general truths, and many related and minor ones rationally and convincingly drawn from and in harmony with those general ones, that will and must be acknowledged to be true,—by their own light; so that concerted action may exist; for all acts are based upon those. We

all know, and saw above, how many such general and particular truths astronomy teaches. Persons not so thinking are simply of no use, imperial or democratic sovereignty to the contrary notwithstanding,—as indicated above. Yet there are innumerable general and particular facts in astronomy that are not known, which, however, hinders no one from the excellent use there may be made of the truths known. A very essential thing in astronomy or the natural heavens, for instance, is that the Sun always burns with an inconceivably great heat; it never burns out; but where does it come from? The common theories do not explain it at all satisfactorily, hence there is no truth here that must be acknowledged, excepting the negative one that men do not know. Such facts do not, however, hinder men from being recipients of the great usefulness of the astronomers.

So it is in all united action; so it is with the nation. The national like the natural body, must have a head to rule it, which must be generally obeyed. The difficulty in the world has been, that the head's use has been but represented, as stated above, it has not been Wise Justice, or has not been thinking rightly. It has not been rightly of and from the Lord. Nevertheless the various Uses under that bad head have been generally performed, for else there would be complete anarchy or a dissolution of all things. Such "good" performance under bad heads may be compared to the life of wild beasts. Some of these, like lions, tigers, eagles, have as wonderfully formed bodies as those of tame animals; and so it is with human governments or political states. Their head's might-love, not rightly reactive with right-love, has been evil not shunned, hence all lower uses have been vitiated and demoralized thereby, and hence nation is continually arrayed against nation and on a war-footing,—a very great evil indeed!

This vitiation of lower, otherwise good uses, by the highest, is the terrible thing in this world. The "better" the lower use or calling is performed, the worse it often is! This is peculiarly obvious, for instance, in military matters. One nation or political party being thus arrayed against another such state or party under heads, not wise, the obeying soldier is demoralized, the more "good" he does killing and maiming men the more evil he often does! Generally it

but brings on a crisis, when there has been sufficient self-punishment for the time being to give people a chance to think about the evils they are in. Lawyer-President Lincoln himself thought, as we have seen, that the last terrible war, costing six hundred thousand lives, was such self-punishment! And the soldier and trader and lawyer heads of the states and people in the Old World are no better off! Think of the armies of Germans which Napoleon I. fought and conquered and then set against armies of their own German countrymen as well as against armies of his other foes! This is but one of no end of examples! As all this comes generally from not shunning the very great evil of practical idolatry, forbidden as sin in the very first of the ten commandments, we will add a word more about this here, so as not to do evil, but to do good so much the better, and make the lesson, consisting in the soldier, trader, and lawyer Baals history below, effective in the way of a change of heart.

The great trouble with these ideas of person, these ideals, or practically idols, or "Baals," is, that they, to come down to practical political anatomy, enter from below or without our causal brain, i. e., our spiritual thinking, causing, as effects, conflicting natural things, *under our belief*, that they are good, thus "gods" in a manner! The Word of God is "spirit and truth," but this is not practically acknowledged, for those ideas of "persons," irrespective of what their spirit and truth is, continually entering it, their will or "sovereignty" thus done outwardly causes said conflict. The right understanding of truth is symbolized by the white horse our Lord rides; He being called the Word, the White Horse means the clear Understanding of it. (See Emanuel: "The White Horse"). This understanding of it is like nourishment, which gives life and peace to man. Jerusalem, representing the church, which, we have seen, is essentially in the brain, in its love of God's good and truth, it is clear, that the entering into it of a sensual or gross understanding of the Word should be prevented by the outer part of the mind, the might-love or *knowledge* part, represented by the wall and its gates; these latter should not be violated and enlarged or broken down to let in what is respectively gross; spiritual and natural things being represented respectively by the eye of a needle, and a camel, the latter not being able to pass through the former. The "white" or

clear *understanding* or intelligence (Exod. xxxi; 3) being, in consequence of this watchfulness, received, the result is represented, as to the order and beauty and use created, by the regular and fine streets, etc., of the city, while the heart-love or *wisdom* goes, as it were, to Zion, and grows happier there forever. When this life comes, it will be the "New Jerusalem," i. e., the New Realm of Peace.

But when the human mind, the brain, this "city" of God, is permitted by unwise man to be entered by persons' falsity and evil, i. e., the enemy, this is not only represented by horses not white or rightly alive in Revelation, but there is a very instructive and interesting ancient legend, which signifies this,—that about the downfall of the city of Troy. Its history, though not inspired, is yet partly quite representative, hence we will refer to it for its great lesson and use in practical life.

For ages the gross external without the fine internal, person without principle, earthly-birth rule without the rule of the Lord in rebirth, entering the mind from below or without, has been represented by the dark, wooden, gross horse carrying the enemy concealed in it into the city in Asia Minor, called Troy, and destroying this. Laocoön, the priest, warned his countrymen of the deceit practiced by the Greeks in their pretended offering of this wooden horse to Minerva or Pallas, the goddess of wisdom, on the preservation of the statue of which in Troy depended its safety. But the people insisted upon their own will, and while Laocoön was worshiping God in his external way, two enormous serpents rose from the sea and destroyed his two sons and himself; the dark horse entered the city, and the enemy took it.

This is representative of the external worship of God practiced heretofore out of and in Christianity in general, but in particular of the religious and national situation in North America in its great tribulation, when the last civil war commenced there, because the United States are providentially much favored by not having many of the drawbacks of the Old World; hence it may be argued: if even there the old plan of the rule of earth-born sovereignty will not at all work peace, it will never anywhere else or at any future time. Laocoön, the Troyan priest, is represented by the American president Lincoln, two names easily remembered as belonging together,

as it were; in both words, each composed of seven letters, there are four, which are the same, and in the same corresponding places in each. Now similarly to Laocoön, Lincoln worshiped God in his way. In our very first paragraph above we have quoted him, showing his belief in the Lord and in his Providence and Justice. Still he let the earth-born sovereignty and its decision of doing more evil at but a less rapid rate, into the "city" to plague it. So it will ever be, unless the person-notion is separated from and kept under principle. The two sons are like the two parties, called conservative and liberal or similar names, in general in all states, and in the United States in particular; one always tends to "reform," or improve upon the other, but the quarrel is usually about doing the greater or lesser evil, as just seen. This latent evil, like a father, Laocoön,—(Lincoln),—influencing them, the serpents arising out of the sea of muddy knowledge (not influenced by or coming clear from the heavenly sphere or wisdom), representing the self-punishments of evil and falsity, overtake them. Hence results the destruction of the "city" by the evil in such an "understanding" (horse) and the general despair!

Now let us, at last, apply this to the general state of the world in comparatively recent times, so as to be as practical as possible. The three lower states (when true, leading to the highest or fourth, and thus Peace), yet troubling the world by a false understanding of truth, we shall doubly represent, to correspond to the six days of the creation (of the spiritual man) or the militant condition. We will find Catholicism in general to occur as a "gross horse" or false understanding often and similarly to its general self enough to permit Roman to represent Greek Catholicism and its respective national effects. And as both are false so obviously as to need little proof of this its bad state, we may dwell more upon the not so gross "horse" or understanding called Protestantism and its national faults. Thus we shall find, that we can represent the first five of our six "days" by five families and persons of princes, premiers, and presidents, respectively also represented in a general way by soldier-might, trader-might, and lawyer-light, the sir-names of whom begin with a B, as it were representative of the Bad Baal B Between the Lord (A) and our earthly life and Condition (C).

As to the sixth day or state (we will here remark already), being a superior one, we may, instead of the sir-name, consider the Christian name representative, as it (Benjamin) indeed has already above been similarly used—as a proposed new state; if it should not prove so far as the “new” principle applies to any particular person, there are many other good things Providence intended for man, which the latter does not realize or materialize.—For instance, to almost all men and women God gave mind and body fit for regeneration and holy marriage, but all do not live rightly and marry.— Nevertheless the “day” indicated as above may serve to show the progression towards the Sabbath of Peace so much to be desired; the name’s representation will continue good, though the person may change. Adding that the names are representative of the general better quality of the men of the period referred to, or of the “remains” of good and truth of the conscientious people of that time, and need not be of the quality of the representing persons themselves, also that these are best representative when they have either finished their representation by death or otherwise have apparently completed their career,—excepting the last name perhaps,—we give them as follows: Bourbon, Bonaparte, Bismarck, Beaconsfield, Buchanan, and “Benjamin.”—This alliteration will help us to remember them as Baals “B,” a repetition of a letter not likely to occur once in many millions of times.

The “Princes” Bourbons and Bonapartes are so well known in history, that it is only necessary to mention them to perceive at once, that here the delight and might were not co-operative with the light and right principles. How many countries and well-disposed people have suffered for want of the right, wise Justice at the head of their own and neighboring countries! The love of country should be good, but here it clearly was continually abused, demoralized and profaned.

Of the Premiers Bismarck and Beaconsfield the former might be classed also under monarchists and thus Princes, and the latter statesman under or to democrats in a manner, England being more republican in many ways than some republics. Thus we would only have the two divisions, monarchists and democrats, in our series representative of six days. Both of them were also for trade-might by

tariffs and foreign and domestic trade, Baconsfield or Disraeli representing besides England also in a manner the Jewish race. Both Premiers, as it were, "made" Emperors or Empresses, and both were well-disposed and wise enough to wish well to and not trouble the United States in its time of evil days during the last civil war. As the reign of the earth-born sovereignty here represented by Premiers has obviously not been changed for that of the heavenly or reborn state, all the deeds done in the natural world proving this lack of right change of heart and mind, it is clear, that we cannot consider that bad condition of mind as one to be desired, and that we must not only talk or parley better in some new parliament verbally ignoring the old enemy, but *do* better, herewith declared.

The President Buchanan may represent the lawyer-light not yet "warm" or wise. As Lincoln represented the general Baal idea, Buchanan can represent the particular one troubling such democracies as those in America and elsewhere. Buchanan can thus represent the United States because he permitted the people to get ready, in the South especially, for the terrible conflict, the actual effect or thing, war, coming from the cause, i. e., the indifferent thinking in the midst of the land, he and his democratic party particularly represented.

Of the now ex-President, whom we called by his Christian name, we need not say any or much more here, as what we think not only of lawyer-light, but of the Justice and Right in last things, thus *being* fully, represented by said name has for the present been sufficiently indicated above already. Only this we may add, that the reference to the said Christian name,—and further below to Cleveland,—may be considered a call upon these worthies, to realize and use the vast power for good resting in them as occupying so exceedingly important a place in the affections of the people. All experience proves, that men are a good deal like sheep, in that they follow their bell-wether. History, for instance, teaches how past Christianity came to be ever more a power in the world, as the heads of States adopted it.

As we only wish to refer to general qualities, and history is too recent to need much particularizing, we have now said enough of all the above Six, excepting Bismarck. The general monarchy repre-

sented by him will need a few remarks to correspond with those already made concerning the general democracy represented by the United States of America.

With respect to Bismarck it is clear, that in his time it has truly and continually been and is proved by "works speaking louder than words," that natural-birth sovereignty claiming, because of this birth, to be right, and the right to thus do "right," is no criterion whatever of spiritual birth or wisdom or right love, for all the emperors (of Austria and France), kings (of Denmark, Hannover, Saxony, Bavaria, Würtemberg), dukes, etc., etc., he helped to combat, were such sovereigns by natural birth or quality, without any practical flaw as to that; how then according to his own "philosophy," according to any "love of wisdom" at any rate, can it be right to fight the right! How fearfully unwise and contrary to the Lord's Will it is then to be satisfied with things as they are, and not to try to change such a so-called system into the true system of re-acting, as of ourselves, with the only Lord's Love and Wisdom!

Sometimes such "right" sovereigns are even positively demented, this not preventing them, on account of other sovereigns' fear that the "holy" monarchial "principle," as it is called, may be impugned and hurt and suffer disrespect, from reigning, and even from continuing to reign, until too outrageously bad,—so generally and obviously bad, that in common civil life such persons would long have been in the mad-house. Yet in the case of national heads governing millions of men these latter expect that one should be millions of times more particular in choosing rational men for the highest office in the state!

Such a case of being demented was that of the late king Louis II of Bavaria, who, as boy already, in trying to enforce his absolutistic maniacal will upon his younger brother, the now wholly demented "king" Otto, would have strangled the latter to death, if he had not been prevented by a court servant accidentally observing them! The grand ideal or object of Louis' idolatrous regard was the French grand absolutistic monarch Louis XIV whose image he represented to himself by statue and picture, the latter of which incidentally depicted scenes not pleasant to remember for those, who love their German fatherland! Using up his own big royal salary and moreover plunging his state and people into debt for many other

millions to build grand costly palaces nobody ever lived in, however bad as an act of extravagance, is yet a vastly lesser evil comparatively to what greater sin such a person may do. When France declared that wicked war against Germany in 1870 it was luckily so managed, that the hundreds of thousands of Bavarian soldiers were made to side with their own country against Catholic France, though Bavaria also is mainly Catholic. How this was done those may know, who acted a prominent part in it; perhaps the Protestant then chief minister of state, whom his king called to and kept in office contrary—perhaps out of pure contrariness—to the wishes of the said Catholic majority, may have helped in the matter, or that the general disposition of the majority of the people were so strongly for a German Union, that this helped also. But the reasoning is legitimate, that these thousands upon thousands of mainly Catholic soldiers might with no great difficulty,—if the king's general craziness had but been of that particular bent,—have been prevented from fighting their French Catholic brethren; this probability or possibility, that Catholic would side with Catholic, had undoubtedly much influence upon the decision, to go to war with Prussia, in the minds of many Frenchmen, and in particular in the view of that fanatically Catholic Frenchwoman, the Empress Eugenia; the latter's vast, dominating influence in favor of that war against the to her so heretic and bad Prussians might perhaps otherwise have been enough kept under to prevent actual hostilities! Had the Bavarians and thus possibly also other South Germans then only kept a passive attitude, what a difference this would have made in that terrible war! Such reflections are, as was said, just and reasonable, the prevention of one particular case or effect of the general evil mind or state militates not against the great harmfulness of that general evil human mental condition.

The end of this crazy king was characteristic of his mental state and life. When at last, for this among other reasons, that his putting the state treasury and the people ever more and more into unbearable debt, had to be stopped, his absolutistic will had to be restricted, he, in his rage probably, committed suicide by drowning, at the same time, with his superior physical strength, drawing down into the watery grave the physician attending upon him.

The idea of Bismarck's and of ever so many other people, that a Union of many theretofore separate states is stronger and more easily to be defended, and is therefor a great boon and a very good thing in itself, would be all right, if the people and especially the rulers of such Unions were wise and just, loved the Lord above all, and went to Him as the Centre of spiritual warmth and light and mighty influence, to do His will. But this, in the case of all nations in general now, and in that of Germany therefor in particular, is notoriously not the real fact. There, as in all other states, we find, that external churches are built and visited, and all that kind of thing, but the test for the quality of being a citizen, and especially for being the ruler of the nation, continues to be a certain kind of natural birth, which we have so often above already seen to be no test whatever of the presence of spiritual birth, consisting in receiving the triune rays of Love, Wisdom, and Use, from the Lord. Person, without regard to principle, is continually let into the mind or "city of God" to destroy its beauty and order and influence, its golden and crystal streets, etc., by the abused sphere of knowledge and power permitting the gates and walls of the said brainal city of God to be broken down! The might-propensity is not controlled by the right-principle; hence the multiplication of armies and debts and rumors of war and actual war!

That the Union of men and provinces into a large state or nation is continually abused, when opportunity occurs, just because the state is thus united and strong, this very case of the French wickedly attacking Germany proves. For some centuries past France experienced a gradual concentration of provinces and centralization of personal sovereignty under the absolutistic monarchs named Bourbon; though that country then is stronger and more easily defended, has it Peace for all that?! Not only did the Bourbons, but also the Bonapartes abuse this national Union to test its strength in unjust war against other people! As Germany has suffered so severely from this, should it not take this so very dearly bought lesson to heart?!

If we consult true Revelation, our God-given Reason, Providence and Experience, we will be convinced, that this forming of equal Unions with peoples or parties, even though they have con-

science, but a false one because prejudiced against truths, is not according to Divine Love, Wisdom, and Order; less advanced people should often be guided by those more wise and just, this making a much truer Union than one on equal terms, where the less wise out-vote the more wise! England, for instance, by its later general Protestantism and its constitutional forms has relatively been a bright light in the world. A Union of it with such continental nations or other parties nearer home as were and are still under more priestly sway and have no idea of a Constitution and just laws as being above person, would surely not have been and is not a thing to be desired.

It is not dissimilar with North Germany. It would not seem, that Providence could much favor its Union on equal terms with some of the peoples and countries now inclosed in the fatherland, where Catholic priestly sway reigns, and where in consequence a wholly irrational and humanity degrading implicit obedience of a great portion of the people is bred to such shocking fanatics and evil-doers as the individuals, called popes, each of whom, though so continually contradicting each other in vital matters, and blaspheming the Lord, is called "Holy Father," and infallible! The consequence of this equal Union is that there is in the German parliament a Roman Catholic body of pope-worshipers, called the "Centrum," which makes so great a fraction of the legislative body as to rule it often by determining the majority either one way or the other, but always so, that not God and their native country may be served, but the said blasphemous person in Rome wholly outside of their country on the other side of the South German, Austrian, Swiss, and Italian mountains, whence they are called "ultramontanes!" The spirit thus influencing Germany may then have excited Russia, and the latter's tendency to spread itself caused the triple alliance of Germany with Austria-Hungary and Italy, and thus more Catholic prominence. This alliance guaranteeing the eastern boundary of Austria influences Russia again in an adverse way. And all of this tends to conserve the polygamous Turk.—What also is against all this Union-breeding of Germany, though it may be the lesser evil under existing circumstances not changeable for better conditions except through genuine truths, is, that the pope just now, as noticed

above, though "infallible," has wholly changed his mind with respect to the most important matter: the government of a country! Contrary to his decision thus far, that monarchy is the right government, he is at present currying favor with the French republic! Being an ignoramus of the hugest dimensions, he does not know, that both forms, based upon earthly-birth sovereignty, are intrinsically wrong;—any boy conversant with spiritual astronomy, and which we call theonomy, would know better! Though this is all clear enough now to rational men, the trouble is that there are so many, who, like the crabs spoken of, "advance backward," i. e., believe in what is labeled authority first, and self-evident truth last!

Surely, this is a mixed, confused, state of things! Is there no way out of this dark wilderness?—Yes! And the Lord be praised for it! We have indicated the way and the truth already; as the discussion just now is of earth-born sovereignty of the monarchical kind, and the highest and most influential representatives of this in the world, called civilized, are the Emperors of Germany and Russia, let us see what a highest "born" lady, of excellent religious disposition, best moral quality, and clear understanding thought and thinks of the general situation! As we have quoted President Lincoln with respect to democracy, let us also quote a short remark about monarchy made by this lady, the Prussian queen Louise, who died in 1810, whose son's son's son is the German Emperor, and whose daughter's son's son is the Emperor of Russia.—Sorely troubled by the wars in which Napoleon I was so horrible an actor, and her country so immense a sufferer, she reflected deeply upon this grand question, and this is some of what she wrote to her father:

... "Divine Providence clearly introduces new states and conditions into the world; a new order of things is coming, as the old is dying of inanity. . . . Surely it will be better in this world hereafter: this teaches our faith in the most perfect Being. But it can only become good through good men. Hence I do not believe that the Emperor Napoleon Bonaparte sits firmly and securely upon his now indeed glittering throne. Firm and calm are only truth and justice, and he is but politically cunning, ignoring eternal laws. . . . I believe firmly in a moral order in the world, and this I do not see in the reign of brute force; hence I am in hopes,

that after the present evil times better will come.—Here, beloved father, is my political confession of faith as good as I, a woman, can compose it.”

And as to any rights of so-called high birth she made this remark, on an occasion inciting it, intended for the public: . . . “I confess, that I have never been able to connect with the expression “to be of high birth” any rational or moral advantage, for, as to that, all persons are by birth alike, without any exception. . . . External lucky circumstances and advantages may be inherited, but internal good quality, upon which in the end all depends, everyone must attain to for himself by self-control. . . .”

We add here her own original German of the above, so that a re-translation from English into German may not change the latter:

“Die göttliche Vorsehung leitet unverkennbar neue Weltzustände ein, und es soll eine andere Ordnung der Dinge werden, da die alte sich überlebt hat und in sich selbst als abgestorben zusammenstürzt. . . . Gewiss wird es besser werden: das verbürgt der Glaube an das vollkommenste Wesen. Aber es kann nur gut werden in der Welt durch die Guten. Deshalb glaube ich auch nicht, dass der Kaiser Napoleon Bonaparte fest und sicher auf seinem, jetzt freilich glänzenden Thron ist. Fest und ruhig ist nur allein Wahrheit und Gerechtigkeit, und er ist nur politisch, das heisst klug, und er richtet sich nicht nach ewigen Gesetzen. . . . Ich glaube fest an eine sittliche Weltordnung. Diese sehe ich in der Herrschaft der Gewalt nicht; deshalb bin ich in der Hoffnung, dass auf die jetzige böse Zeit eine bessere folgen wird.—Hier, lieber Vater! haben Sie mein politisches Glaubensbekenntniss, so gut ich, als eine Frau, es formen und zusammensetzen kann. . . .”

. . . “Ich gestehe, mit dem Ausdruck: von Geburt sein, habe ich nie einen vernünftig sittlichen Begriff verbinden können, wenn damit ein angeborener Vorzug bezeichnet werden soll; denn in der Geburt sind sich alle Menschen ohne Ausnahme gleich. . . . Aeussere glückliche Lagen und Vorzüge kann man erben, aber innere persönliche Würdigkeit, worauf am Ende doch Alles ankommt, muss jeder für sich und seine eigene Person durch Selbstbeherzung erwerben. . . .”

Our author says (A 8) that "the second state" (or day of creation of the spiritual man) "is, when a distinction takes place between the things which are of the Lord, and the things which are proper to man: . . . which state at this day seldom exists without temptations, misfortune, or sorrow, which effect, that the things which are of the body and the world, consequently which are proper to him, become quiet, and as it were die." Now in some such or a better state we may suppose Queen Louise to have been when she experienced the great misfortune and sorrow caused her by Napoleon. Hence what she says should be taken to heart by all of us especially by her great-grandsons and other rulers, who, even in such terrible evils as war, are not at all apt to have any such great sorrow as their soldiers and the latter's dear relatives, always suffering so severely in such conflicts; when yet the few persons in such highest stations, as executives, are generally the greater sinners, and thus may be said to be the executioners of the millions! With the new light now dawning upon the world that old state of things ought to be made "new;" (Rev. xxi; 5). Woe will be apt to be to those, who attempt to hinder this coming of the Lord! He comes in just the very "*Truth and Justice*," of which Queen Louise speaks. For as we have seen in the construction of the Religion-Nation (p. 57), the love of God with heart, soul and might is ultimated in the world in society respectively by *Justice*, by Wisdom, which is *Truth* applied to life, and by their effects, the *Uses*, all three together constituting the Constitution of the said Religion-Nation. As this national body like the human natural body depends, as to its well-being, upon the quality of its head, spurious ones should either become regenerate and have the fear (to lose the love) of God, or fear sorrow! All the wise herewith declare the "New" state!

All we have to do now before summing up our argument and Declaration will be to show the connection of the coming state,—as Christian fruit, we will see,—not only with the inauguration of Christianity—as the blossoming, comparatively,—but also with the whole history of the human race on this earth. Without this explanation our movement will not be rightly understood, and it is the "white" or clear understanding that enters the New Jerusalem. The whole of this period of mankind considered as to its

spiritual state is represented by the creation of the whole natural world and each of its organic parts, even the least individual of its kind, all explainable according to the very latest discoveries of really scientific men. Beginning, then, with the statement of the general abstract law governing both worlds, but thereupon first entering into the consideration of wholly natural things, let us remember, that these are the right natural means to have true spiritual thinking (A. 9300), and that the Lord speaks only in parables or proverbs. (John xvi, 25.)

If the following *abstract grand general Law* governing the whole spiritual and natural universe appears obscure at first, it will be like light itself in the moment we apply it *concretely* to the things before the eyes of all of us:

From the Sun of pure emotion or spiritual warmth, from any sun of motion as natural heat, representing all the suns of the universe, from the seed, the egg, thus from first principles or from other things representing these principles, there is first a highest, inmost, heavenly or ethereal sphere, from which proceeds, by the expulsion or withdrawal of inner life, a second, spiritual, or aerial (atmo-) sphere, whereupon a third, or, as this represents both higher spheres, a third and fourth sphere similarly proceed, in which this influx closes. Then there comes from highest things an interior insemination (in German: "Ueber-Zeugung"), from which an ascent goes forth, a higher life grows up or proceeds, first resulting in a lower organization corresponding to the lower sphere, double like this, whereupon, corresponding to the second and highest spheres: a middle and then the highest organism are born, which latter becomes and is the superior, respectively eternal crown of and finishes the circle of life.

Let us now apply this to concrete life and begin with the natural starry heavens, the macrocosm, represented by any, say our, sun. Around and enlivened from this we have the natural heavenly or ethereal or highest, inner, no-weight sphere, then comes by expulsion of inner natural "life," which is heat, the light-weight, aerial (atmo-) sphere, and thereupon similarly the heavy-weight two spheres of ocean and land, or the liquid and solid spheres of matter, in the mixture of which, moist earth, a matrix is

provided for the coming ascent. But no dead atom can ever produce a living cell-organism; this can only come from above or within, from the inner insemination proceeding from the external state of the inner Sun of emotion coöperated with by the outer or natural sun of motion or heat. Corresponding to the double lower, or the solid and liquid spheres there is, rising upward, the plant-cell and the animal-cell. Proceeding still higher we have by superior insemination again the plant world or organization, corresponding to the aerial sphere, whereupon similarly comes, corresponding to the higher or ethereal sphere, the highest or animal organization, closing, as to principal organ, in the natural man's brain, the microcosm, looking, with its innumerable living little spheres or points of life, from which proceed, like rays, the nerves, like the starry heaven in miniature, but which teems with life. And this completes the grand circle of natural life, from the "Gestirn" or said natural heaven down to the "Gestein," the bottom rock, and up again to the "Gehirn," or heaven in the natural man.

The same eternal law is materialized in the lesser circle of life of the plant, from the one ethereal seed through the tender leaf sprouting into the air, and consisting mainly of it, to the more liquid-sap-containing solid, fibrous state, in which the cells, of which all plants (and animals) are composed, are in a crowded, comparatively dead state; from this stiff, obdurate condition there is no upward advance towards fruit possible by means of the previously obtaining generation of cell from cell, each lasting according to the nature of the plant from a few minutes to say an hour; whence it takes many generations of these little living cells to build up a tree, for instance. Then it is, that the promise of the future fruit comes, not from the cell-born cell, but only from the sun-born cell, really from the influx of superior spiritual life but of an external kind, coöperated with by the natural sun. The blossom is the proof and sign of this new and wholly superior generation. Thereupon comes the progress upward or inward from the respectively hard fibre and liquid sap containing state of the unripe fruit, through a more airy condition of it, to the ripe ethereal seed again, the now completed multiplication, of one seed into many, representing the eternal nature of the grand general law here ruling.

Now all this natural circle of life, all this about natural birth or generation represents spiritual birth, rebirth, or regeneration. In the life of the individual human being there follow each other, as it were downward and yet forward, the three states from the child's heavenly innocence of comparative ignorance, through the period, when air is used to prattle and talk, to the time when the boy or girl must liquidate the dry schooldays, until this cramming together into the mind of science and the like reaches a period or crisis, when a superior human life of uses in society begins, when the natural human body has about reached its full development, and the interior spiritual state begins or should begin by a new inner insemination of good and truth (Ueber-Zeugung) referring all things more directly to his heavenly Father than previously, when the human parent represented Him. The three degrees of the life of Uses then following are distinctly marked in all nations in various ways, being so essential that they have to be represented anyhow. There are in general the three conditions of apprentice, journeyman, and master, and our plan of the Religion-Nation proves the existence of the three grand divisions of Uses under our heads of Body, Doctor, and Justice, and the divisions of each of these, obviously proceeding through the same or similar three or four subdivisions. The diagonal three or four parts generalize all the Uses. The fruition of all is the paradisiacal state of Love and Wisdom, which, in practical life, should be indicated by the life of Justice and Wisdom, resulting in Real Peace!

That this regeneration is the original type in the substantial world of causes, of which the circle of creation in nature is the representative, is clear from the truth seen by its own light in some quotations from our author. In R. 238 he says: "In the spiritual world there appear atmospheres, and also waters, like as in our world" [which are of a spiritual or substantial nature, H 170—176]; "the atmospheres, in which the angels of the supreme heaven dwell, are as it were ethereal; the atmospheres, in which the angels of the middle heaven dwell, are as it were aerial; and the atmospheres, in which the angels of the ultimate heaven dwell, are as it were aqueous or watery; and these last are the seas which appear at the boundaries of heaven, where they dwell who

are in truths of a general kind derived from the literal sense of the Word."

And as to the organizations corresponding he says: "Since man is endowed with three degrees of love and wisdom, and therefore of use, it follows, that there must be three degrees of will, of understanding, and of result therefrom, thus of determination to use; for will is the receptacle of love, understanding the receptacle of wisdom, and result is use from these." W, 239. This we can give in other words, as follows: There is or should be the desire of good, the *deliberation* of truth and the *determination* of both into use, ultimated in *deed* in the national and natural state!

These same degrees are given in A 634 as follows, proceeding upwards: "desires and things of memory, affections and rational things, and the will of good and understanding of truth." Those in the latter degree are properly rational. (A 6240.)

The nourishment of the spirit of man from the sun of heaven also is represented by that from the natural sun (A. 1480); those in the lower degree only receiving the natural sense of the Word, etc. This, unless digested, and the literal sense rejected from the understanding as the carbon is from the lungs, so that the spirit and truth may be taken to "heart" (the love-organization), leads into all kinds of trouble and dis-ease. Hence there is no Peace unless the desire of God's good, or the persons in it, influence the lower degrees! The wars of men are a living proof of this; those in the highest office *not being* in the love and wisdom corresponding, but only *representing* it; which is permitted by Providence, because man, having free will and rationality, cannot but also be permitted to abuse these, and as monarchy and democracy are usually not quite so outrageously bad as anarchy!

But now we come to an application of the grand general law of this universal circle of life which peculiarly interests us upon this earth. Upon other earths, we have reason to believe,—and to hope, seeing this planet is obsessed by so shockingly evil a general state of war and misery,—that individual regeneration never lapses into so low a condition, that it cannot rise up again into a good and true state.—See Emanuel's abundant statements with regard to this.—

But in consequence of the ejection of himself out of the paradise of love and wisdom by the man of this earth, the previous, in other earths general, paternal example, influence and advice, keeping general society within the bounds needed for a state of peace, was lost. And a circle of the life of mankind here was thus apparently instituted altogether analogous to this same life's circle in the universe. The general evil state of this world or earth is, if we consider that God is Infinite Love, a very strong proof of this already; it is almost impossible to believe that such a bad condition of the race, as ours is in, should be anything else than wholly exceptional.

To mark this general circle of the life of mankind now then, we observe, that the three descending and yet forwarding spheres of life or states of mind and body, are distinctly taught by sacred and profane history, also the higher insemination and the upward tending three or four organizations to the crown of all.

There is first the heavenly state of Adam, which name means "man," and which is called the Most Ancient Church by our author. Then came the deluge (not a literal or natural but), a spiritual submersion of good, heavenly love by low evil lusts, whereupon a church, the love or charity of which was of a nature distinctly inferior to that of the Adamic state, was raised up by the Lord, reaching from Noah to Heber, and called the Ancient Church. The name Heber means: "one that passes or a passage; otherwise anger, wrath;" and with him, in consequence of the still lower state of the general church, or of love and truth, indicated by the anger of man, an external church appeared, which was of so low a character, that it was really only a representative of a church, ceremonies and the like keeping up a certain external connection with the Lord; this so-called church split up into two, the Israelitish and Jewish dispensations.

By the successive expulsion or withdrawal of inner life man thus sunk himself into such an extremely low, stubborn, stiff-necked state, that it may be said to be represented by the condition of a plant, say a tree, when its life seems wholly to have run into solid woody fibre, and there appears no hope of its ever being or becoming anything else than a useless trunk, surely doomed to die without the

possibility of propagating itself so far as the quality and power of the crowded cells are concerned, of which it is composed. But as it is or was with this nearly dead trunk of a tree (Baumstamm), so it is or was with the corresponding part (Stammbaum) of the pedigree or genealogy ^{of} _{of} man. As not a cell-born cell, only a sun-born cell, so not a man-born, only a God-born man has the quality and power to help here.

Supposing all the innumerable cells to have reasoning power, and from past experience were bound up in the ratiocination, that such superior, inner insemination would be against nature itself, and impossible. Still everything, so far as the perpetual fruition of that tree is concerned, depends upon that "supernatural" process. Similarly, we can suppose, though of a nature infinitely superior, was it at the time of the incarnation of our Lord and Savior Jesus Christ. By insemination from on high, by "Ueber Zeugung," conquering death by the conviction of genuine truth, in and by which good from God has all power, a new state of life and organization was commenced. This is indicated in the family, the basis of the nation, by the institution of monogamy, considered as a distinct basis of the Christian church, the Christian marriage union of one husband and one wife being the church in form, so far as it is derived from the Lord in inmosts; as "the states of this love are innocence, peace, tranquility, inmost friendship, full confidence, and mutual desire, of mind and heart, of doing every good to the other; and from all these, blessedness, satisfaction, agreeableness, and pleasure; and from the eternal fruition of the latter, heavenly happiness." (M, 62; 180. A, 3739, 3632.)

Proceeding upward in our circle of life we then have the two Catholicisms, Greek and Roman, and thereupon the Protestant church. These we have already referred to as "1, 2, 3," the 4th being the Religion-Nation. As one would expect from the representative natural circle of life, the two Catholic churches are, while interior, on the plane of the two churches immediately before the inauguration of christianity, the Jewish and Israelitish dispensations; and Protestantism, as respectively more Christian, is similarly on the plane of the Ancient church. Emanuel does not plainly refer to this circle of spiritual life here described; the cell-organism

not having been discovered by the scientists of the world till long after his death, it is clear, that the natural circle of life, representing the spiritual, could not be fully understood. Nevertheless he otherwise often refers not only to the spiritual circle of life, but also to the ultimate heaven, which especially is represented by the cell state,—a very important proof that he knew what he was talking about, his teaching being confirmed by a new view of nature of so very essential a kind, discovered so long after he wrote his works! See what he says about much of this in his writings: E, 948; A, 3183; 2910, 9135, 1327, 1616, 2243, 3432, 2986, 5342, 9258, 1083; H, 31; 100.

Our author speaks much of the decadence of the Christian Church; if we have particularly referred to a rise in it generally spoken of in such places as the just quoted E, 948, it is because we here give prominence to the remains of good and truth taught by him to be so important and essential in all regeneration, whether in man as individual or the race.

Emanuel says (A, 3310) . . . “Until man is in adult age, and by sensual and scientific truths is in doctrinals, he cannot be regenerated for he cannot be confirmed in the truths of doctrinals, except by ideas derived from things sensual and scientific: for nothing is ever given with man in his thought, even as to the deepest arcanum of faith, which has not with it a natural and sensual idea, although man is in general ignorant of its quality.” By understanding then the above rationally, scientifically, and sensually explained circle of life, it will be possible for us to better advance in our regenerate and rational life. Authority and miracles, we have seen, only enter the memory, and it is only by the rational sphere enlightened by the Word of God and confirmed in said memory that His Spirit can descend to confirm its influence upon the things in this outer natural world, upon which all man’s inner life is based; for which reason man should not do evil; but this he continually commits (and runs into self-punishment) unless he rationally sees what evil is, and qualifies or rejects authority accordingly. (See P, 119, 120, 125; H, 100; R, 463; A, 1486, and ever so many more places in A and the other works). We think it is very important to thus obtain a rational idea of the redemption and salvation of man, and that the

relation of the new insemination, Christianity, to its fruit or fruition, called the "New Jerusalem," is represented by the natural tree's blossoming and its bearing of ripe fruit. Every man should judge for himself!

Wholly sensual ideas have been held respecting man's redemption, as rational men may see by comparing the old false to the true view, these being given by our author in various places, also in his little work on "The Doctrine of Faith in the New Jerusalem," only a very few paragraphs of which (n. 34—39, 44—48) we here quote:

"IV. A UNIVERSAL IDEA OF THE CHRISTIAN FAITH.

The Christian faith in its universal idea is this: "That the Lord from eternity, who is Jehovah, came into the world to subjugate the hells, and to glorify His Humanity; that without this no mortal could be saved; and that those are saved who believe in Him."

This is called the Christian faith in its universal idea, because it is the universal of faith, and the universal faith is that which enters into the whole and every part of it. It is a universal of faith, that God is one in person and essence in whom there is a trinity; and that the Lord is that God. It is a universal of faith, that no mortal could have been saved, unless the Lord had come into the world. It is a universal of faith, that He came into the world that He might remove hell from man; and He removed it by combats against it, and by victories over it; thus He subjugated it, and reduced it to order and under obedience to Himself. It is also a universal of faith, that He came into the world to glorify the Humanity, which He took upon Him in the world; that is, to unite it to the Divinity from which are all things: it is thus, that having subjugated hell, He keeps it in order and under obedience to Himself to eternity. As neither of these ends could have been effected except by temptations even to the last of them, which was His passion on the cross, therefore He endured that also. These are the universals of the Christian faith respecting the Lord.

The universal of the Christian faith on man's part is, to believe in the Lord; for by believing in Him, conjunction with Him is

effected, whereby is salvation. To believe in Him is to have confidence that He will save: and because no one can have such confidence, but he who lives a good life, therefore this also is implied by believing in Him.

Of these two universals of the Christian faith, the first, which relates to the Lord, is treated of specifically in **THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD**; and the second, which relates to men, in **THE DOCTRINE OF LIFE FOR THE NEW JERUSALEM**: wherefore there is no occasion to enter into any further explanation of them here.

V. A UNIVERSAL IDEA OF THE FAITH GENERALLY PREVAILING.

The faith generally prevailing, in its universal idea, is this: "That God the Father sent His Son to make satisfaction for the human race, and that by reason of this the Son's merit, He is moved to compassion, and saves those who believe this;" or, according to others, "those who believe this, and at the same time do good."

But that it may be seen more clearly what the nature of this faith is, I will state in order the several things which it implies.

The faith of the present day,

I. Supposes God the Father and God the Son to be two; both from eternity.

II. It supposes that God the Son came into the world by the will of the Father, to make satisfaction for the human race; who otherwise would have perished in eternal death by the divine justice, which they also call vindictive justice.

III. It supposes the Son to have made satisfaction by fulfilling the law, and by the passion of the cross.

IV. It supposes the Father to have been moved to compassion by these acts of the Son.

V. It supposes the Son's merit to be imputed to those who believe this.

VI. It supposes this to take place in an instant; and that therefore it may do so, if not before, even at the point of death.

VII. It supposes somewhat of temptation, and then deliverance through that faith.

VIII. It supposes such as these, especially, to have trust and confidence.

IX. It supposes that such as these, especially, enjoy justification, the plenary grace of the Father for the Son's sake, the remission of all sins, and thus salvation.

X. The more learned suppose, that there is present with persons thus justified an effort towards good which operates secretly, and does not manifestly move the will; others suppose a manifest operation: both by the Holy Ghost.

XI. Of those who confirm themselves in this notion, that no one can do good from himself, which is really good, and which is not meritorious, and that they are not under the yoke of the law, the majority ignore and do not think of the evil and the good of life; for they say within themselves that good works do not save; neither does evil condemn, because faith alone does all things.

XII. In general, they suppose the understanding ought to be kept in subjection to this faith, calling that faith which is not understood."

“VI. ON THE NATURE OF FAITH SEPARATED FROM CHARITY.

That it may be seen what the nature of faith is, when separated from charity, I will show it in its nakedness, as follows:

“That God the Father, being angry with mankind, rejected them from Him, and out of justice resolved to avenge Himself by their eternal damnation. And that He said to the Son, ‘Descend; fulfill the law and take upon Thyself the damnation destined for them; and then peradventure I shall be moved to compassion.’ Wherefore He descended, and fulfilled the law, and suffered Himself to be hanged on the cross, and cruelly put to death. Which being done, He returned to the Father, and said, ‘I have taken upon Myself the damnation of mankind; therefore now be Thou merciful;’ thus interceding for them. But He had for answer, ‘For their own

sakes I cannot; however, as I saw thee on the cross, and beheld Thy blood, I am moved to compassion. Still I will not pardon them; I will only impute unto them Thy merit; and that, only to those who acknowledge this. This shall be the faith by which they may be saved.'"

Such is that faith exhibited in its nakedness. Who that has any enlightened reason does not see in it inconsistences, which are contrary to the very Divine Essence? as, that God, who is love itself and mercy itself, could, out of anger and consequent vengeance, condemn men and devote them to hell? also, that He should desire to be moved to compassion by beholding the condemnation transferred to His Son; and by a view of his sufferings upon the cross and of His blood? Who possessing any enlightened reason does not see that one God could not say to another God, who was His equal, "I do not pardon them, but I impute to them thy merit?" as well as also, "Now let them live as they please; only let them believe this, and they shall be saved?" Not to mention other absurdities.

But the reason why these things are not seen, is, because they have induced a blind faith, and thereby have shut people's eyes and stopped their ears. Shut people's eyes, and stop their ears, that is, cause them not to think from any understanding, and then tell those who are impressed with any idea of life eternal whatever you will, and they will believe it: yea, though you should tell them that God can be angry and breathe vengeance; that God can inflict eternal damnation upon anyone; that God requires to be moved to compassion by His Son's blood; that He will impute and attribute that to man as a merit of his own, and will save him by his barely thinking so; as well as also, that one God could stipulate and enjoin such things to another God of one essence with Himself; with many other extravagances of a similar kind. But open your eyes and unstopp your ears, that is, think of the above notions from your understanding; and you will see their utter disagreement with truth itself.

Shut people's eyes, stop their ears, and cause them not to think from any understanding; then might you not induce them to believe that God has given all His power to a man [the Pope], that he

might be as God upon earth? Might you not induce them to believe that dead men ought to be invoked? that people ought to uncover their heads, and fall upon their knees, before their images? and that their carcasses, bones, and sepulchres, are holy and ought to be venerated? But if you open your eyes, and unstopp your ears, that is, if you think of these things from any understanding, will you not view them as enormities which human reason must abominate?

When these things, and the like, are received by a man whose understanding is shut up from a principle of religion, may not the temple in which he performs divine worship be then compared to a den or cavern under ground, where he does not know what the objects are which he sees? And may not his religion be compared to an apartment in a house in which there are no windows? And his voice, when worshiping, to sound, and not to speech? With such a man an angel of heaven cannot converse, because the one does not understand the language of the other."

How apt the sensual man is to cherish an irrational faith such as that respecting redemption has been heretofore, is proved by what hundreds of millions of people in Asia under the influence of Buddhism, Brahmanism, etc., believe respecting transmigration and the peace they call Nirvana. According to the former they "believe," that there is a migration or passing of the human soul, after death, through the bodies of various animals, until it is finally delivered from this transmigration by Non-entity or the absolute extinction of the soul, which is that peace, or Nirvana! Now it is not difficult to see, how two very important truths may have thus been degraded into the veriest absurdities by sensual views. In the process of regeneration the human soul passes or "migrates" from evil through intermediate to good affections, all of which are represented by the nature or souls of evil or wild beasts, of such of intermediate quality, and of good or tame animals: as evil lusts by lions, tigers, birds of prey; but good and tame affections by sheep and lambs and doves. But this is very different from the soul of man passing through the bodies of those animals!—And the annihilation,

Nirvana, may have originally meant, not that of the human soul, but that of the too great or too little reaction or co-operation of the lower, external or animal nature of man with his better spirit, the right concurrence thus created causing man to have the Peace referred to! Just as a horse may be either too wild or too contrary for his rider to have "peace,"—that is, right human activity or use!

The "Faith" of the Christian church, as it is called, that one God should desire to see another God's blood shed for the satisfaction of the former's justice, not because the second God sinned, but men, who are thus justified vicariously and saved by believing this, etc., etc., is so wholly contrary to the truth, and horrifying in itself,—and yet, it is so necessary to have a just idea of the Lord, upon which everything depends,—that we will say a word more about His infinite Love and the Wisdom receiving it, and we will try to explain this so, that it may not only be seen, but as it were felt, by all those who thus really wish to so see and feel.

A few years ago there was published in some newspapers an account of how (a part, we may believe, at least of) a tribe of Eskimos, way up near the very cold North pole, and heretofore wholly isolated from the rest of the world, had become convinced of the fact, that there are countries much more favored than their own by the benign rays of the sun, because they are nearer the equator, and that a vast number of people for a long distance on both sides of it live in what comparatively is a paradise. We say *some* or a part of that tribe of Eskimos, because what has for ages been unknown, and has always been disbelieved by our parents, preachers or medicine-men and other people supposed to be wise and rational, is not easily accepted as true. We know this from much already referred to above and also from our experience with the American Indians before railroads, telegraphs, etc., existed, and before the respectively recent invasions of the whites with their settlements in what was called the Great American Desert occurred to astonish the said wild man. At that time they could only with great difficulty be made to believe, that there were regions upon this earth inhabited by whites of comparatively vast numbers, intelligence, and power. Any two or three Indian delegates sent East to see about these wonderful things would,

upon their return confirming all those strange stories, be proscribed and outlawed as disreputable liars!

Now suppose some intelligent men among those Eskimos, say a medicine-man (as they call their preachers and knowing men) and his followers, should by many facts in nature prove that the earth must be round, that there must be an East and West line or equator around it, over and from and to and across which the sun appears to move during each year, causing his rays, especially his heat ray, to be received more at a right angle, thereby causing on both sides of that line paradisiacal temperatures with glorious fine fruit and grain of all kinds all the year round; whereas they in their icy homes depend for some small comfort wholly upon artificial heat, and only have a few weeks of hardly warm weather in summer, during which all kinds of bugs, vermin, and weeds flourish; and suppose these teachers should prove this heat-ray's glory and power by such experiments as building up, and depositing things sensitive to heat upon some stone surface or board fence leaning towards the north so as to be square to the sun's average rays, similar to the walls the people in the South of Spain construct square to the sun's rays to obtain the heat needed to dry their grapes into raisins,—not to speak of other proofs,—should all the other Eskimos not then be convinced of the existence of the glorious countries not seen with their bodily eyes, but with those of their spirit, in their *imagination*?! We say they should!

It is not dissimilar with the people of this earth with regard to the "square" reception of the rays of the spiritual sun, as which the Lord's infinite Love appears to angels. Though we may be bound up here in spiritually icy fields, we can *imagine*, what glorious things the innumerable inhabitants of other worlds possess, and of which we may become partakers, if we only put one foot before the other, and, like the wise Eskimos, move to such warm states! Our "medicine-men," in a good sense, that is, either our author, or some other persons conversant with the truths of his works, may thus be thought to teach us, how we may be sure of the Lord's infinite Love, so much more fully received in other worlds. In T, 43, V, we read: "The essence of Love is to love others separate from or out of one's self, to wish to be one with them, and to make them happy from one's

self." As to love or spiritual warmth now, and thus as to the microcosm or little world in us, we can imagine, that the little starry heaven in man, his brain, represented by one sun, is sufficiently alive and active, to flow strongly, as Love, desiring to "make others out of one's self happy from one's self" into the nervous rays, and down and out say into the lovely countenance, making it the image of the state within. Supposing ourselves then in a receptive, "square" or just state, we would be inmost affected thereby. In his chapters concerning the innocence and peace of the angels of heaven, Emanuel says:

"Because innocence is to be led by the Lord and not by self, therefore all who are in heaven are in innocence: for all who are there love to be led by the Lord; for they know that to lead themselves is to be led by the proprium, and the proprium is to love self, and he who loves himself does not suffer himself to be led by another. Hence it is that so far as an angel is in innocence, so far he is in heaven, that is, so far in divine good and divine truth; for to be in these is to be in heaven. The heavens therefore are distinguished according to innocence: those who are in the lowest or first heaven, are in innocence of the first or lowest degree; those who are in the middle or second heaven, are in innocence of the second or middle degree; but those who are in the inmost or third heaven, are in innocence of the third or inmost degree. These last therefore are the very innocences of heaven, for above all the rest they love to be led by the Lord, as infants by their father: for this reason also divine truth which they hear either immediately from the Lord, or mediately through the Word and by preaching, they receive directly in the will and do it, and thus commit it to life; hence they have so much more wisdom than the angels of the inferior heavens (see n. 270, 271). Because those angels are such they are nearest to the Lord, from whom they receive innocence; and they are also separated from the proprium, so that they live, as it were, in the Lord. They appear simple in the external form, and before the eyes of the angels of the inferior heavens they seem as infants, thus as little ones, and also as those who are not very wise, although they are the wisest of the angels of heaven: for they know that they have nothing of wisdom from themselves, and that to be wise is to acknowledge it; and also that what they know is as nothing in

respect to what they do not know; to know, to acknowledge, and to perceive this, they say is the first step to wisdom....

“I have spoken much with the angels concerning innocence, and have been informed that innocence is the *esse* of all good, and hence that good is so far good as innocence is in it, consequently that wisdom is so far wisdom as it is derived from innocence; in like manner, love, charity and faith; and that hence it is, that no one can enter heaven unless he has innocence: and that this is what is meant by the Lord: *Suffer little children to come unto Me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein* (Mark x, 14, 15; Luke xviii, 16, 17). By infants here, as also elsewhere in the Word, are meant innocents. A state of innocents is also described by the Lord in Matt. vi, 23—35, but by mere correspondences. The reason that good is good as far as innocence is in it, is because all good is from the Lord, and innocence is to will to be led by the Lord. I have also been informed that truth cannot be conjoined to good, and good to truth, except by means of innocence: hence also it is that an angel is not an angel of heaven, unless innocence be in him; for heaven is not in any one, until truth be conjoined to good in him, whence the conjunction of truth and good is called the heavenly marriage and the heavenly marriage is heaven. I have been also informed, that truly conjugal love derives its existence from innocence, because from the conjunction of good and truth, in which conjunction are the two minds of the husband and the wife, which conjunction, when it descends, is presented under the form of conjugal love; for conjugal partners, like their minds, mutually love each other; hence there is sport of infancy, and as of innocence, in conjugal love.

“Because innocence is the very *esse* of good with the angels of heaven, it is evident that the divine good proceeding from the Lord is innocence itself, for that good is what flows in with the angels, and affects their inmosts, and disposes and adapts for receiving all the good of heaven. The case is similar with infants, whose interiors are not only formed by a flow of innocence through them from the Lord, but are also continually adapted and disposed for receiving the good of heavenly love, since the good of innocence acts from the

inmost, for it is, as was said, the *esse* of all good. From these things it may be manifest, that all innocence is from the Lord. Hence it is that the Lord in the Word is called a Lamb, for a lamb signifies innocence. Because innocence is the inmost in every good of heaven, therefore also it so affects the mind that he who feels it, which happens when an angel of the inmost heaven approaches, seems to himself to be no longer his own, and hence to be affected and, as it were, carried away with such a delight, that every delight of the world appears to be nothing respectively. I say this from having perceived it.

“All who are in the good of innocence, are affected by innocence, and as far as any one is in that good, so far he is affected; but those who are not in the good of innocence, are not affected by it.” (H, 280–283.)

This affection and perception, and, in general, Emanuel’s intercourse with the spiritual world, is the very glory and beauty of his, i. e., the Lord’s revelations. This holy communion is as different from the common, vile spiritism, as holy conjugal love is from vile libertinism. Without that holy opening of the spiritual world the spiritual sense of Scripture could not have been revealed, in which genuine truths the Lord comes to us or we to Him; and it is of the greatest use and consolation to man! It is, besides, most eminently fitting at the present grand change in the world!

We quote again: “What is the source of peace shall first be told. Divine peace is in the Lord, existing from the union of the Divine Itself and the Divine Human in Him. The Divine of peace in heaven is from the Lord, existing from the conjunction of Him with the angels of heaven, and in particular from the conjunction of good and truth with every angel: these are the origins of peace. From this it may be manifest that peace in the heavens is the Divine inmostly affecting with blessedness every good there, thus that from it is all the joy of heaven; and that it is in its essence the divine joy of the divine love of the Lord, from His conjunction with heaven and with every one there. This joy perceived by the Lord in the angels, and by angels from the Lord, is peace. By derivation therefrom the angels have all that is blessed, delightful, and happy, or that which is called heavenly joy.” (H, 286.)

About heavenly joy and happiness our author writes further:

“Heaven in itself is such that it is full of delights, insomuch that viewed in itself it is nothing but what is blessed and delightful; for the divine good proceeding from the divine love of the Lord makes heaven in general and in particular with every one there, and the divine love is to will the salvation of all and the happiness of all from inmosts and fully. Hence it is that, whether you say heaven or heavenly joy, it is the same thing.

“The delights of heaven are ineffable, and also are innumerable; but of those innumerable delights not one can be known, nor believed, by him who is in the mere delight of the body or of the flesh, since, as was said above, his interiors look from heaven to the world, thus backwards. For he who is wholly in the delight of the body or of the flesh, or what is the same, in the love of self and of the world, feels nothing of delight except in honor, in gain, and in the pleasures of the body and the senses; and these so extinguish and suffocate interior delights, which are of heaven, that they are not believed to be. For this reason he would wonder greatly, if he were only told that there are delights given on the removal of the delights of honor and of gain, and still more if he were told that the delights of heaven succeeding in their place are innumerable, and such that the delights of the body and of the flesh, which are chiefly the delights of honor and of gain, cannot be compared with them. Hence the reason is evident, why it is not known what heavenly joy is.

“How great the delight of heaven is, may be manifest only from this, that it is a delight to all in heaven to communicate their delights and blessings to another; and because all such are in the heavens, it is evident how immense is the delight of heaven; for, as was shown above (n. 268), in the heavens there is a communication of all with each, and of each with all. Such communication flows forth from the two loves of heaven, which, as was said, are love to the Lord and love towards the neighbor: these loves are communicative of their delights. That love to the Lord is such, is because His love is the love of communication of all that He has with all, for He wills the happiness of all. Similar love is in each of those who love Him, because the Lord is in them; hence there is a mutual communication

of the delights of the angels among themselves. That love towards the neighbor also in such, will be seen in what follows. From these things it may be manifest, that those loves are communicative of their delights. It is otherwise with the loves of self and of the world. The love of self withdraws and takes away all delight from others, and draws it into itself, for it wishes well to itself alone; and the love of the world wishes that what is its neighbors may be its own. These loves are therefore destructive of the delights with others."

"All the delights of heaven are conjoined with and are in uses, because uses are the goods of love and charity in which the angels are; wherefore everyone has delights such as the uses are, and likewise in such a degree as is the affection of use. That all the delights of heaven are delights of use, may be manifest from comparison with the five senses of the body of man. There is given to every sense a delight according to its use; to the sight its delight, to the hearing, the smell, the taste and the touch, each its own delight; to the sight delight from beauty and forms, to the hearing from harmonious sounds, to the smell from pleasing odors, to the taste from fine flavors. The uses which each of them perform are known to those who attend to such things, and more fully to those who are acquainted with correspondences. That the sight has such delight, is from the use which it affords to the understanding, which is the internal sight; that the hearing has such delight, is from the use which it affords both to the understanding and to the will, by hearkening; that the smell has such delight, is from the use which it affords to the brain and also to the lungs; that the taste has such delight, is from the use which it affords to the stomach, and thence to the whole body, by nourishing it. Conjugial delight, which is a purer and more exquisite delight of touch, is more excellent than all those, on account of its use, which is the procreation of the human race, and thereby of angels of heaven. These delights are in those sensories from an influx of heaven, where every delight is of use and according to use."

"Heavenly joy itself, such as it is in its essence, cannot be described, because it is in the inmosts of the life of the angels, and hence in every thing of their thought and affection, and from these

in every thing of speech and in every thing of action. It is as if the interiors were fully open and unloosed to receive delight and blessedness, which is dispersed into each of the fibres, and thus through the whole. Its perception and sensation from this are such as cannot be described; for that which commences from the inmosts, flows in into each of the things which are derived from the interiors, and propagates itself always with increase towards the exteriors, Good spirits who are not yet in that delight, because not yet raised up into heaven, when they perceive it from an angel by the sphere of his love, are filled with such delight that they come, as it were, into a pleasant swoon. This has sometimes occurred with those who desired to know what heavenly joy is."

"But that I might know what and of what quality heaven is, and heavenly joy, it has been often and for a long time granted me by the Lord to perceive the delights of heavenly joys; on which account I am enabled to know them, because from living experience, but can never describe them; yet something shall be said, in order that some idea of them may be had. It is an affection of innumerable delights and joys, which together present something general, in which general thing, or general affection, are the harmonies of innumerable affections, which do not come to the perception distinctly, but obscurely, because the perception is most general. Still it was given to perceive that things innumerable were in it, so arranged that they can never be described; those innumerable things being such as flow from the order of heaven. Such is the order in each of the things and the least things of the affection, which are presented and perceived only as one most general thing, according to the capacity of him who is the subject. In a word, infinite things arranged in a most orderly form are in every general thing; and there is no one but what lives, and affects, and indeed all of them from the inmosts, for from inmosts heavenly joys proceed. It was perceived also, that the joy and delight came as from the heart, diffusing themselves most softly through all the inmost fibres, and from these into the congregated fibres, with such an inmost sense of gratification that the fibre is, as it were, nothing but joy and delight, and every capacity of perception and sensation thence in like manner living from happiness. The joy of bodily pleasures, compared with

those joys, is as a gross and pungent dust compared with a pure and most gentle aura. It was observed that when I wished to transfer all my delight into another, a more interior and fuller delight than the former continually flowed in in its place, and the more I wished this, the more it flowed in; and it was perceived that this was from the Lord.

“ Those who are in heaven are continually advancing to the spring of life, and the more thousands of years they live, to a spring so much the more delightful and happy, and this to eternity, with increase according to the progressions and degrees of their love, charity, and faith. Women who have died old and worn out with age, and have lived in faith in the Lord, in charity towards the neighbor, and in happy conjugal love with a husband, after a succession of years, come more and more into the flower of youth and early womanhood, and into a beauty which exceeds all idea of beauty ever perceptible by our sight. Goodness and charity is what forms and makes a resemblance of itself, and causes the delight and beauty of charity to shine forth from the minutest parts of the face, so that they themselves are forms of charity. They have been seen by some, and have excited astonishment. The form of charity, which is seen to the life in heaven, is such that charity itself is what portrays and is portrayed; and this in such a manner, that the whole angel, especially the face, is, as it were, charity, which both appears and is plainly perceived; which form, when it is beheld, is ineffable beauty, affecting with charity the very inmost life of the mind. In a word, to grow old in heaven is to grow young; those who have lived in love to the Lord and in charity towards the neighbor, become such forms, or such beauties, in the other life. All the angels are such forms, with innumerable variety; and of these is heaven.” (H. 397, 398, 399, 402, 409, 413, 414.)

Now we say, that we can imagine these states of love, and peace and joy, by calling them, as it were, up before us in our imagination. The love of others out of one’s self, from the principle of love (with no thought of self) thus imagined as in a body before us, would and does affect our mind as stated sufficiently to be *convinced* of the possibility of the facts imagined. This is in a manner representing the Lord and the Church. We can thus see how

heaven and earth, the universe, was created from the Lord. The "joy perceived by the Lord in the angels and by angels from the Lord is peace." (T. 43; W. 286.) That from this love and joy projected out of itself, and into the reciprocating image and likeness, should flow wholly involuntarily or of itself,—as for instance, the heart beats, blushes suffuse the face, and tears of joy flow from the eyes,—ever more concrete love and joy, with perfect purity, even into last things and propagate man,—all this not being possible to any animal, but being wholly human, a spiritual and everlasting organization,—this proves that there is another will of good above, or within, or behind us; also that "the conjunction of the Lord with the man of the Church is the conjunction of good and truth; from the Lord is good, and with man is truth;" "the man being the understanding of truth, and the woman the affection of good." (E. 983.) Now as from and for such a conjunction or marriage everything was created, the Lord making every other thing like being from it or subservient to it (A. 2039, 686), it follows, that thus heaven and earth were created, and are preserved forever. Eternal influx exists from infinite into finite emotion and thinking and into corresponding motion and thing. To the unreflecting it seems as if rulers and great generals, collecting men into great bodies, and leading them to "victory" in war, and killing many men, performed superior uses to those above, but the disobedience of men to the Lord's commandments created such evil social states. These will be cured by simply shunning evils as sins, which is to shun the infernal societies, which are in them, spiritual and natural. (E. 971.) We must simply return to first principles, as signified by our Religion-Nation. We must be like trees for which room is made, either in a fitting, ever extending place in the wilderness, or in a new place out of it, bearing good fruit and blossoms all the time, the life from the internal sun of love being co-operated with by the natural sun's triune atmosphere, laden with use, fragrance and glory. As such changes are from the Lord, and provided for by Him, He also protects them,—yea, they, as it were, by His or their organization, protect themselves. This communication of love, thought and joy, from the Lord to man, appearing also in the image of Him and His Church, may suggest what is sometimes called mag-

netic suggestion; but let us not take aberrations for the direct rays of the sun.

Suppose now, that it is only imagination, at first, teaching us all this; but so is its representative here used, the imagination of the wise Eskimos; it is sufficient for their conviction. And just as sure are we of this spontaneous, pure, joyous influx, experiencing a touch of it at will in our own souls and bodies, sufficiently to "see and feel" it; any number of preachers and priests, and others, pretending to teach otherwise, with ever so many people to back them, all vociferously asserting themselves to be right, would not in the least disturb our conviction of the truth; all such people would simply be to us an exceedingly noisy crowd! Their "truths," not being such, would only touch the memory, whereas our real truths enter the understanding and are a means of the Lord's passing down through them into the world with His love and might and glory.

We thus attempt to give the right idea of the Lord's infinite and pure Love, not only to neutralize what was theretofore by a false faith said about His desire to punish mankind, and other evil qualities, which is blasphemous in the extreme, but because upon having the right idea of God depends our spiritual state and lot.

"How important it is to have a correct idea of God can be known from the truth that the idea of God constitutes the inmost of thought with all who have religion, for all things of religion and all things of worship look to God. And since God, universally and in particular, is in all things of religion and of worship, without a proper idea of God no communication with the heavens is possible. From this it is that in the spiritual world every nation has its place allotted in accordance with its idea of God as a Man; for in this idea, and in no other, is the idea of the Lord. That man's state of life after death is according to the idea of God in which he has become confirmed, is manifest from the opposite of this, namely, that the denial of God, and, in the Christian world, the denial of the Divinity of the Lord, constitutes hell." (W. 13.)

Only think of the Love and Wisdom and Power the Lord manifests in the creation and preservation of the natural world! There are about one hundred millions of stars or suns visible now with our

improved telescopes, and there is no reason to suppose, that these stars would not increase in number to our sight with further improvements made in the means or instruments for that purpose. Supposing now that every one of those suns has as many planets revolving around him as our sun has, which is over three hundred, with a combined surface about two hundred and fifty times that of this earth, then we come to the sum of twenty-five thousand millions of such earths, as ours, which are created and preserved forever by the Lord for the creation and preservation of man here, and hereafter in heaven, of which the natural world is the continual basis;—not to speak, as above, of the innumerable earths not seen, because our telescopes are not powerful enough to penetrate into space further yet. Of course we cannot begin to form any idea of this vast macrocosm or universe, man's notions of space and time being altogether too limited and finite.

It may be well to say a word here in confirmation of the above statement, that all these suns and earths are preserved forever,—which our author in substance asserts, and whose opinion we may thus again help to confirm by new natural facts not yet discovered in his day. The question is reduced to the one already hinted at further above. How is the heat of the sun preserved forever without his burning up just as a block of wood may be burned up, and reduced to cold and dead ashes? This question has not been solved by our astronomers yet. Some of these think that originally there was a fiery mist, which by condensing upon itself caused the suns and earths to be, the former by further condensation continuing to furnish the heat needed for their planets. There are other schemes imagined to account for the sun's heat. That it is caused, like a fire upon the earth, by the combustion of fuel in air or oxygen, is altogether too childish. Some suggest, that the cause is the continued falling of meteors into the sun; this change of bodily motion into ethereal motion or heat is more rational than may at first be supposed, but where do the meteors come from forever, and their vast number, and how is the sun prevented from thus increasing in size and weight?

But also the theory of continuous condensation (still, whatever it may have been) is altogether improbable. This would compara-

tively very soon reduce the glorious universe to confusion and death, obviously wholly contrary to the will of the infinitely good wise, and almighty Creator. Nothing in nature proves, that the heat now received upon this earth has been reduced any for thousands of years, which would have been the case if the sun simply grew smaller and cooler. We should remember with regard to this, that the earth receives but the twenty-three hundred millionth part of the heat emanating from the sun.

How indeed this great problem of the preservation of the sun's heat is solved is not necessary to be known by man; it might be sufficient to know from obvious facts, *that* it is so preserved. There are innumerable things we do not know regarding these astronomical and other scientific facts, and this ignorance by no means interferes with the possibility of our salvation!

Nevertheless this heat-supply being so prominent and interesting a problem, we will here make a new guess at it. The writer of this has not anywhere seen suggested, what seems to him the easiest solution. Why should not the continual condensation of the heavenly ether, of which there is no end, cause the said solar heat?! Beginning from below,—to prove this theory,—the condensation by cold of the liquid into the solid state, say of water into ice, causes considerable latent heat to become sensible, the scientists say seventy-nine degrees Celsius, which kind of scale, there being one hundred degrees between the freezing and boiling points, we will here (from the Latin *centum*, hundred) call centdegrees, with the small capital c for a symbol. Similarly the change of steam into water of the same temperature of the boiling point, releases five hundred and forty centdegrees (540c). That is to say: ice is not water, but ice and 79c heat added to it, gives water, this heat not making the water any warmer than the ice, etc. Again the two gases hydrogen and oxygen condensing into steam release between three and four thousand centdegrees!

Now it is perfectly philosophical to suppose, that this release of heat, or the change of its latent into its sensible state, when a less heavy or more permanent body is transformed into a lower state, may continue; in other words that the heavenly ether may be condensed, in certain favorable conditions, into say hydrogen, which is

found in most stars or suns near enough to us to be examined, and more and more exclusively; where by reason of greater heat the various chemical elements are reduced to fewer, and still less, there yet hydrogen, this lightest and most efficient of all gases, is found. This then would fully account for the vast heat of the stars. According to this theory we begin with something that existed, and still exists, and will exist forever, whereas the fiery mist, from which it is supposed by some that the suns came, is simply an imaginary nonentity, the mist being in their own mind. If it is retorted that there are such vast mist-like, cloudy bodies to be observed in the starry spaces, we contend again, that they may simply be such condensations from the heavenly ether perhaps not only into the said wonderful hydrogen gas (or at first into a still higher kind, closely related to hydrogen, said lately to have been discovered), but into some of the less ethereal or permanent chemical elements. The sun is thus, as our author says, composed originally of the purest kind of fire;—which pseudo-scientists unsuccessfully try to object to, because, in their opinion, the continued condensation into and formation of the successively less permanent gases or other chemical elements, as proved by spectral analysis, going on more or less in all suns, seems to militate against this; but it does not!

If it is objected also to this theory, that the sun would, by this condensation of ether, become more and more heavy, we answer by the question, why does the heavy rain never fill the earth? Analogously it may be with the weight having gases. We would fill this Declaration too much with natural science to speculate more here upon this.

Now there is no doubt that, as suggested, all these suns of natural warmth or heat,—or of “motion,” the scientific term of what everything in the universe may be considered to be composed of,—came, as an effect, from the Lord and His Sphere (or Sun) of spiritual warmth, or of pure emotion, as cause! Emanuel says they did, and his authority is based upon not only external, but rational things “seen and heard.” Our own souls’ emotions clearly,—we feel it—are the originators, masters, of our bodies’ motions, and thus we may be considered to be images of the Only Life, the Lord. As

those, who are enslaved to their lower senses, may say, that human bodily heat is caused by the condensation of the solid and liquid food and the gases we respectively eat and drink and breathe, and that similarly the natural universe was created by a natural cause, we remark, that we admit this so far as this is to be considered a secondary cause; the primary or spiritual is taught conclusively by the truths now abundantly to be obtained, also and especially in our author's works, and by rational reflection upon these and the thoughts, operations, and acts of our own spirit and body.

We have thus again been diving into right natural things because the right spiritual thinking, needed for the establishment of the right nation, required it in general; but incidentally let this serve to still more neutralize such current thoughts: as that the Lord, as He is in Himself, could be hurt or adversely affected by the Jews or others at any time. His Power is so infinitely great, that the merest infinitesimal relaxation of His Love and Might would send them into perdition, cold, and death, just as the whole earth would fly off at a tangent from its orbit into cold and death in the moment the sun would relax in his attraction.

Our author says, the Lord came into this world to save the spiritual, this technical term of his having above been explained to signify indeed a good yet relatively inferior state of the spirit of man. It is indicated by "three," in our upward series of one to four. In the universe of worlds all around us nothing at all, he says, is generally known of the Lord's incarnation upon our globe; yet loving and believing in, and seeing Him as the Only Life and Love, and, as such, the Only Man, thus God-Man, all that innumerable host are, so far as they do His commandments, saved. How very much the men of this earth are enslaved to their lower senses and need a lower revelation accordingly, may also appear from the prevailing beliefs, respecting the resurrection of the material body at some far off future time, when the earth shall burn up, etc., etc. This is sensually imagined from the wholly misunderstood literal sense of the Word.

Let us now proceed gradually to sum up enough of what has been said thus far, to act it out in a general and sufficiently partic-

ular way suited for practical life; adding whatever other remarks and quotations that may appear necessary for this purpose.

It is self-evident, that we must receive and re-act with the three kinds of love to the Lord (Deut. vi; Mat. xxii), upon which every thing depends, and which three loves may be represented (as right "sunlight" includes heat), by the wisdom, truth, or "light" series; (Exod. xxxi, 3). Right love and wisdom may also be called right emotion and thinking to show that these must be based upon the correspondingly right motion and thing. And here already we come to the grand difficulty that has existed heretofore upon this earth, and which consists not only in falling short of right wisdom or emotion, in consequence generally of the lack of right truths or thinking, but also in failing to secure in the nation or nature the corresponding right motion and thing, these being mixed up with the motion and thing, not right, or of a disorderly kind, of others, not wise; the separation of these two kinds has not heretofore been accomplished. By motion and thing we not only mean the things: swords and spears, that shall be beaten into plough-shares and pruning-hooks, and their respective bad motions turned into good (Is. ii, 1-4), which are representative, but also the natural and national uses representative of spiritual, and all which uses may be considered to be concentrated in the "motions" of the body of law-makers (called things in Skandinavia to this day) in the political state: to do, and then doing, this, that, or the other thing. These law-makers or legislators (from the *Latin*, meaning law-givers) whether prince or people, have either not been in the said needed wisdom or have at any rate not been able to solve the above old problem. This may be compared to various kinds of men in a wilderness, some of whom have good animals and plants, as it were, hid away in the forest, not having been able to use them rightly, because the men heretofore having the greater influence are, as a rule, for the wild animals and plants, for hunting, killing, etc. According to this representative in nature we can divide our effort into two distinct parts or plans: I. To remain in the wilderness apparently—or the old home anyway—but try to put the good animals and plants (representative of good affections and thoughts) into the centre, while of the rest some are choked off, respectively plowed

under, and others, that may be somewhat tamed and cultivated, are made to be of some use, and find their station at the sides, nearer or remote from said centre according to their quality.—II. The other Plan would be to move out of the wilderness, and start a new Colony, of which more presently.

Respecting our Plan I (also II) let us see what our author says about it. In many places we find thoughts like the following in A. 9276: "The conjunction of the Lord through heaven with man is effected by those who are in the good of charity, for in that good the Lord is present, for the Lord is that good itself: through that good the Lord conjoins Himself with those who are in the affection of truth, for the affection of truth is from good, and good, as was said, is from the Lord; through these again the Lord is with those who are in the delights of external truth, for the delights with them are for the most part derived from the loves of self and the world, and very little from spiritual good." See also A. 3653, 634, 978, etc.; W. 275—280, 422, 427—431.

This evidently agrees with reason and all experience and history in our world, where the main trouble has been, that those have ruled, or tried to rule, who are in the delights of external truth, for "the delights with them are for the most part derived from the love of self and the world, and very little from spiritual good." These then should be influenced by the Lord through those, who, convinced that He is the only good and truth, try to be likenesses and images of Him and to do His Will. In consequence of the better men having contrary to Divine Order been influenced by the bad, person has been ruling rather than principle; and this person-idea or those persons may be thought of under the figure ten, representing all. The whole system of numbers is based upon ten, which the very name of "decimal" system implies, decem being the Latin for ten.—It is curious that ten has been chosen for this scale of notation or radix, eight being much better for common calculation, as eight may be halved, so that the last half is the unit, or one. How inconvenient any other scale is, may even appear from apparently so trivial and yet for millions of not rich people quite provoking a matter: that the portions of bread obtainable for a common higher unit, say a dime in America or a groschen in Germany, cannot be halved more than once, with-

out coming to fractions, as $2\frac{1}{2}$ and $1\frac{1}{4}$ cents or pfennig, for which there is no coin, whence the poor man has either to lose the fraction he has to pay more, or buy more than he needs.

As 1, 2, 3 and 4 are, we have seen above, representative numbers, so is their sum, ten, also representative and that of: *all*. There are ten commandments; ten virgins, five wise and five foolish, etc.; and as further 4 and 3 represent what is good, just, or "square" and what is true (the lower numbers 2 and 1 represent the lower qualities of these entities), we can see, why in "parable," $10 \times 4 \times 3$, or their multiples, 144,000 are representative wholly (of all good and truth), and not to be taken literally.—These figures 1 to 10 have been referred to here to suggest, that the choosing of ten as the scale of notation, instead of eight, may have been done by the Ancients, because they perceived them to be representative of all things, abstractly the complex of all things, and to be kept in mind by the wise who desire to do God's will and have Peace!

These ten persons now then, representing all of person, we may consider to have invaded the Jerusalem, signifying the Church; its gates (knowledge and might), not having kept them out and thus from hurting principle or wisdom ("Zion"). Accordingly may the three kinds of government by person, rather than by principle, be represented by the manner, in which they treat this ten.

1. Absolute monarchy, the rule of princes, is represented by 1 of the 10, who rules, because "it is better one should rule than ten," a saying actually heard occasionally; the "reason," such as it is, though there is no real rationality in it, being, that where all wish to rule, the greater evil anarchy is prevented by the usually lesser, monarchy.—**2.** Constitutional monarchy, or the rule of premiers, may be represented by 2, the premier on the one hand, and the monarch or the people on the other, and according as the one or the other of the latter two rule, may the government be named accordingly.—**3.** Constitutional Democracy, the rule of presidents or the people, however, where all apparently rule by majorities, are, we have seen, best considered under the simplest form 3, or two and one, being the simplest form of a majority and minority. But that all these three kinds of rule are intrinsically bad, because the person-idea, or idol, or earthly-birth rules, we have seen above, and all

history proves it! *Person,—as cause*, practically regardless of the real principles of good and truth, or religion and the church, however these are often nominally made the condition of ruling,—*must wholly be kept from entering our minds*, and it is only when we consider it or them representing mental states, that they are excellent to remember and use: as when influx exists,—see A. 9276 again,—from “the Lord through the good of love (4), into eternal truths (3), and through these into external truths (2), and goods” (1); even as the will (4), flows into the understanding (3), and through this into speech (2), and act (1).

Thus then only will nations ever have peace, this “order being heaven’s first law.” We have above drawn attention to the curious fact of the four presidential candidates in the U. S. in eighteen hundred and sixty (1860) obtaining the popular vote in the ratio of 4, 3, 2, 1. These, as representatives, give the clue needed. If we considered the Republican party as to its better spirit, in general, representative of the “square” or just or relatively good state, we only stated the truth. But this love or good principle, evidenced by a rational understanding, easily manifests itself variously, and seems to change considerably from one party to another. Now, after thirty-three years, we should consider those of both parties, excited over the money question, as relatively rational, square, just, or “good,” who see, that the taking from the nearly thirty parts, at this writing, of silver which may be bought in the markets of the world for one part, say one dollar, of gold, only sixteen parts, and to coin these “freely” into a silver dollar, which, though worth but a little over half a dollar, shall be as good as the whole gold dollar, or hundred cents, is as crazy in the way of materializing the lust of gain and rule, as the slaveholder but recently was in the way of materializing his lust of rule and gain by the increase of his slaves! The present coining of so many millions of ounces of silver each month and year by and for the government is also an outrage, the prospective coining for everybody would simply accelerate the crisis!

President Lincoln in the midst of the war, on being urged to proclaim the slaves free, objected for some time because certain Kentucky regiments,—fighting for the Union, but not for the abolition of slavery,—might then become enemies, instead of remaining friends!

These regiments thus represented the state of indifference to evil in the whole country, which we have already above represented by "Dick," and which "person" in the midst of the land, ruling it by the majority he could make through his vote, was not for the true Ideal, a *right Union* with, or Cleaving to, Principle or the Lord, attained to by repentance and shunning evil as sin; he was for the old state cleaving asunder that blessed Union; he was for worshiping the idol Person, and for Cleaving to it though indifferent to or ignoring the Lord's first law of love and wisdom and their Union! Lincoln's regard for the vote or permission of this indifferent spirit to save the country may be expressed in words, such as these: "Oh, Dick, behold the blood already spilt to uphold our idol Union! Is it not best to emancipate the slaves? Not because this is a good thing in itself! Oh, no! Not at all! But it being a bad thing, it is only excusable as a necessity, so that *we* may not be punished any more!" And Lincoln's acts prove that he did not move for freedom till he thought, that blood enough had been spilt even to suit Dick. Is this not horrible?

Now the present President of the Union is in a somewhat similar predicament. The "free-coiners of silver," whom he would convert, are of two kinds, there are the least wise, who want more and cheaper money anyhow, also to pay their creditors more easily, even though in depreciated currency; their clamoring for this fiat-money proves that they may perhaps belong to the lowest of the three classes of men, of which the church consists, and which our author above describes as being "in the delights of external truth, for the delights with them are for the most part derived from the loves of self and the world, and very little from spiritual good." Now the way to assist this class of people to become lower members of the Lord's general church is evidently, to so influence them, that the loves of self and the world are ignored, and the delight of external truth,—such as the truth: "good money is a good thing" to have,—is fostered, which is best done by the better of the above two kinds of fiat-money people, i. e., by those who may be said to be in the "affection of truth," and whom, because they are, as it were, the middle party, whose vote determines the majority, we may again call "Dick." The latter's indifference heretofore to the spirit of

God in the higher party, those in the "affection of good," should clearly be changed into an affection for that good. Thus only is the true Union and Order possible, which we here declare, and upon which we here insist as the Lord's Desire and Will.

With regard to the American President then supposing him to represent the better party, here again called "Harry,"—would it be wise, would it be representing the better spirit of good from God in the nation, for him to wait indefinitely for Dick to come to his senses, even for this purpose to permit the country to fall into a money crisis and conflict, and yet, as it were, but—with slight changes to suit the occasion—say to him, as Lincoln did before him, though in this case the blood spoken of is,—though not knowing what may stand before us,—as yet what is represented by the blood, i. e., the "current" currency in all the arteries and parts of the body politic: "Oh, Dick, behold the blood, spilt and ready to be spilt to uphold our idol Union! Is it not best to emancipate ourselves from the slavery consisting in our looking backward to Tom, instead of forward to the Lord?!"

Now, whatever the President may think, we think,—and thereby believe to simply be the mouthpiece of the said better spirit in the country,—we think, that it will not be wise, to wait for Dick, to wait for Tom, and thus wait for and upon the Devil again, as was done in the last terrible war. But we, as to our representative, say:

Cleveland! Cleave land and people falsely, and you will cleave, as the priests and preachers say, "to hell" for a spell! Nor for a long spell will this spell perhaps last either, so far as the right-thinking in the country (if this court of Justice, and Tribune, knows itself) are concerned, and which have a right to be rightly represented by a person with this right principle. Is this not in the person, then he will surely be shoved aside and away from the centre of influence. For this is a new age indeed, and "all things are made new!" What we mean by the above call, which is but "negative," as it were, may be seen from its opposition to the following positive mandate:

"Cleveland! Cleave land and people rightly, and you will not only thereby inaugurate the glorious privilege your own country has to cleave to the Only Lord and His Salvation and Peace, but you

will set the ball of Real Peace in motion, that will roll over the whole earth, and stay forever.

To understand this rightly, let us refer to the sense of cleave. This has two wholly different, opposite meanings: to separate and to adhere. Cleave is quite an interesting word, for by its relationship to leave, and to (Latin: *liber*, *libero*) free, book, leaf or leaves, liberty, etc., it seems as if it might refer to the very origin of all things, the Love of the Lord. This is above defined: that the Lord created man separate from Himself, to be one with Him, and make him happy from Himself (T. 43); which may be represented by the Sun separating all the planets or earths from himself, that they may rightly adhere to him, and be made "happy." And in regeneration, there is, as it were, first a separation from, or *leaving*, the heavenly innocence of ignorance of childhood reaching even to the wantonness or sportiveness of the liberty and independence of grown-up youth, a descent which may be called the *operation* of man rather than the Lord's; whereupon should follow the ascent, the *co-operation*,—"co-leaving, cleaving?"—of man with or to the Lord, even to the state of wise innocence, and real Peace. And this leaving and (co-leaving or) cleaving, separating and adhering, not only applies to regeneration in general, but also in particular. Thus the three general states of regeneration that a true Union may be possible, must be kept distinct and separate, "so distinct from each other, that nothing can be more distinct." (A. 634.) Hence we must know our place or state, we must cleave ourselves, as persons, from the Lord and from each other rightly, when there will be a true cleaving to Him forever!

It will now appear, that we mean by; "Cleave land and people rightly,"—"to cleave to the Lord!" There are all kinds of people in the world at the present day. Many persons are like ignorant children, who go by the authority of those claiming to be in right love without possessing it and are unable to give the advice of right flowing from the right. Hence they cannot be prevented from getting into trouble in consequence of the operation in them of the "love of self and the world," which can only be subdued by (those in the love of) genuine truths rationally seen from (those in) the love of good in the inner part of the brain, where the Lord is eminently present; from and with Whom we should be re-active in arranging into

heavenly order all things under Him and the higher Brain in the memory in the lower or outer part of the brain, and in the world outside the man; the thought of personal authority in the memory cannot do it! Now to vote together with this class of people represented by mere knowing and the memory, to see who is the most foolish, is not good for wise men to do, for these thereby become doers of the evil done by the authority and self-love devotees, instead of at least not doing evil but doing good so far as they themselves are concerned,—with the chance and duty of so leading the ignorant, as to even help these from falling into the pits their latent evil love (A. 9276) ever attempts to put into their paths!

Applying this still more to life again, and referring to our family above of Father, Mother, Breck' and Bell' Us, as representative of mankind and the different states of regeneration,—carefully remembering that "Mother" may, out of politics (in which right may have to fight), take the first place,—we saw, that, in the last terrible war, the men represented by Father Us, should not have looked for Right and Peace to Mother Us and thus, with her, to her democratic flesh and blood Breck' and Bell Us, and thus turn up in war, and its "hell and damnation!" But Father Us should have looked to The Father of Us All in Heaven. *Just as* a Father of a family, say engaged in trade, should not insist any more upon Mother and the younger ones ruling his business, and voting him down and into desiring to spend all his capital for their "noble passions" and mostly useless trifles and toys, and thus failing badly in business, *just so* should and here-with do the good and rational people of the United States not any more insist upon being voted down by the representatives of "Master Break Us," who may go home and repent, and whom we here again thus call Break Us, to represent his ruling in the higher place, A. instead of co-operating as in the lower, C. That those sound in financial things have therefore the heart-love of God, we do not say, but the proposition, as indicated, is the best thing we know of in this "wilderness." There will be no peace without individual regeneration, yet this might so influence the great body of well-disposed, that the latter will practically thus have Peace also.

We do this business not only on business principles in the particular case of ignoring the vote of those, who would wholly bankrupt

the nation by their silver mania, but we generalize. We will hereafter apply to life in the Nation and its Uses the three rays of the spiritual Sun, the Lord, His holy warmth, light and might, thought of as a harmonious Unit, as principle and principle, and yet consisting of parts wholly distinct and separate from each other; which Unit and its parts are wholly distinct from person. This latter, as such, never shall invade the brain's Zion through the destroyed gate of the memory and its lusts, to let in any (Trojan or other) dark horse;—this not in the sense (of politicians) of candidates not known by most men, but not known by wisdom.

Generalizing, all governments may be called either monarchical or democratic; and we want neither. We want the Lord's Religion-Nation! Only just now we find in the N. Y. weekly Tribune the following, cabled from its correspondent in England, as spoken in the North of Ireland by a very prominent politician (Mr. Balfour) in deprecating what is called Irish Homerule; which would enslave the Irish Protestants in the North to the rule of the crazy pope and his Catholic priests and their worshipers in the South of Ireland: . . . “The tyranny of majorities may be greater than the stupidity of kings. I will not say that what is justifiable, against a tyrannical king may not, under certain circumstances, be justifiable against a tyrannical majority.” And the correspondent adds: “The wild enthusiasm which greeted each sentence of the above extract showed that Ulster is indeed in earnest to resist the yoke, which Mr. Gladstone seeks to impose upon it.”

Here now then we have another example of the evil of majority-rule. The terrible war of 1861 to 1865 in the U. S. we have seen was just such an evil. Are we never to overcome these evils and sins?! The trouble often is, not that such, as this “Grand Old Man” Gladstone, have no conscience, but have one erring hugely because obsessed by many particular concrete falsities, attempted to be generalized under abstract good principles misapplied. That people should have Homerule appears as a very good general proposition, but the particular concrete application, seeing what that priest craft rule really is, is very bad. Our author says, it is by means of the general truths of well-disposed people, but misapplied,

that the evil sometimes have power for evil; truth backed by good has all power, and falsity none.

What we want then is to do the will of the Lord by applying His first law of Love to Him with heart, soul and might, to the Uses of life, as explained in our Plan of the Religion-Nation. We expect all our fellow-citizens will thus think truly and freely in general and particular and live and act so, that those not so thinking will practically, or sufficiently for all intents and purposes be ejected from or ignored by the national body, as incongruous things are from and by a healthy natural human body. A few particulars respecting our Religion-Nation we will add here.

We desire Justice to be done from the head of the state down to its extremes, and that promptly and efficiently, for upon this the national health depends.

Employment should be provided for all who desire to love God in act in this Nation, with the prospect of so advancing in usefulness and respectability, as to be truly free and independent, to be which latter, however, is only possible so far as interdependence is understood and practiced.

Property is sacred, for this is the basis of natural existence, upon which again spiritual life is grounded; but this is not to imply, that such a general and particular necessity as land and its use sufficient for the necessities of life may continue to be owned by comparatively very few, after other property or money has been offered as a just equivalent. There may be mentioned here, however, as injustice in lawmaking, for instance, respecting railroad property and land, and its use: the "making" of "laws," not of regulation but of confiscation, determining rates ~~is~~ general, and in particular a maximum rate, which may only be charged for transportation even though present or future circumstances may make this good use of transporting people and freight only possible at a positive loss thereby robbing honest bond and stockholders of their just property. Suppose the comparatively very few rich men, who first invest their capital in such enterprises, made or make altogether too much profit; none lament this more than the millions of employes and small stockholders, who find railroads and railroad secur-

ties an excellent means of honestly being of use in the nation. The way to treat these "sovereign" screechers of "liberty," which, being robbery, is the worst kind of license, is, unless they repent, to promptly ignore them, as citizens, even to permitting them not to make an integral part of a truly free country because violating the Justice and Right, which ultimates the Love of God, and which is the head and front of the Constitution of the United States, without which persons, even though the majority, have no rights, which right-thinking men acknowledge as of right having might. The trouble of the first cost of things being increased by the original investors and general rise of property, especially in new countries, is not confined to railroads, of which the world had none sixty years ago, but applies to houses, factories, and ever so much other property. How criminal then it is to so unjustly treat our transportation institutions; one would suppose they had trouble enough with competition, strikes, and the like!—This particular example suggests what the general application will be.

Citizenship wholly flows, not from natural but from spiritual birth or from cherishing the Justice and Truth ultimating the Love of God with heart and soul. The world is full of citizenship-trials with tests, such as imperial, royal, or democratic birth, the possession of a certain amount of property, the ability to read and write, the belonging to some so-called church not insisting upon real internal good and true states; and so forth; but, of course, they have always failed. The spiritual cause for the natural good effect has simply not existed or been insisted upon. There will be no practical difficulty in enforcing this superior test in a live community, in which there will be no slighting or contempt of the spiritually unwashed native for "foreigners" so called, because perhaps born in another country and imperfect in the use of a language new to them, though they may be excellent citizens with respect to the good and true quality constituting men such! And we will not be hindered from being benefited by the use such new citizens may be even in the highest stations. Surely many natives, for instance, of the United States have, in general, nothing superior to boast of, supposing this even to be proper. They had, we have seen, a big war, costing six hundred thousand men, quarreling over who should do evil more or

less, when their self-punishment, not repentance (Lincoln was honest enough to say), forced them to shun the evil fought for! And now, while European countries have quite abundant gold reserves for keeping their paper money good, and otherwise have no silver mania, those natives, now apparently in the worshiped majority, are on the point of pushing to its greatest excess an exceedingly bad financial crisis, because of a wholly insufficient gold basis for their paper dollars, or because fiat-money, not sense, rules! Besides, if Peace between nations is to come, we may suppose, that it will not be very different from the governments of the nations constituting the parts of that grand general government. There will probably be "Wise, Understanding, and Knowing Justices" sent to some new central Capital, to rule all by their Love and Wisdom, and the Wise Justice could not very well be a native of each of the nations composing the whole.

Life and health furthermore are sacred and if some better natives and foreigners do not sympathize with other natives of regions, where the former may happen to be, and where people are enslaved to false views of life, these shall not be suffered to inflict deadly punishment either upon those thinking rightly, or even upon such, as accidentally appear to so think. One case in point, may be given, as an example covering all. On the occasion in a Southern city of the celebration of some event in the Life of Jefferson Davis, a mechanic, while repairing a roof, accidentally detached a flag-supporting rope, stretched across the street; for which he was whipped nearly to death without any apparent justice overtaking the whipping fiend! The U. S. government stultified itself monstrously in 1853 by letting its navy assert the U. S. citizenship of one Koszta against his native country Austria, while it without interference permits its citizens at home to be killed by mobs!

It is not best to go into too many particulars here respecting the working of our Second Declaration and our Plan I. It is a matter of experience, that a very good general effort is sometimes hindered from full fruition for some time by the mention of some particulars which at first seem too radical, but which in the course of time appear rational and proper in the highest degree. Sufficient has been given to commence the Good Time coming! All we need

add here is, that the Constitutions, as they are, of nations, in general, and of the United States in particular, may be considered to be good enough to work under (till better may be made) with regard to all those parts of them, that do not disagree with the "Justice," for which they are made, and which the Constitution of the United States also expressly insists upon as the end or object of it.

Our Plan II would be to start the Religion-Nation in a *new Colony*, where evil does not so interfere, as in what is now called civilized life; and where, it being tropical or semi-tropical, the necessities of life are easily obtained. These external things are now usually determining the consociations of men and it is generally quite out of the question for most men and women, whether married or single, to control the spiritual quality of those they work for and with! This cleaving or adhering to persons, wholly regardless of principles, is just what caused the present imperfect kinds of government and their woes, and it can never be bettered except by a cleaving, that means separation, so that true cleaving to the Lord and His own may be possible!

Such cleaving of bonds or leaving of societies bound to evil would then not be bad, but good. For the New Nation or Colony would or will then, in the first place, not only not do evil, but it will, secondly, live according to God's commandments also in externals, in which ultimate things the Lord is with man (A. 3720, 3721, 6465, 9216, 9572, 9836, 10044; P. 119, 120, 125). Thirdly the Religion-Nation will be of the greatest Use to the neighbor as an exemplar; it is a common maxim, that: "a grain of example is worth more than a pound of talk." Fourthly it is by thus separating one's self from people,—while together with whom a person may compete with others in work for a mere pittance, thus making this but smaller in consequence,—and it is by the use of the superior means at hand in a right Colony or New Nation, that one may help those still in the social mire most efficiently to come out of it. This is like helping a company of persons in a natural mire to move out of it. If instead of stamping about in the same morass, preaching and pratting, some of that company manage to come out to dry ground not visible before, then this solid ground not only appears in the sight

of the unhappy as a goal to strive for, thus giving glorious hope to their hearts, but those who so saved themselves may now by means of such things as branches of trees, brush, and long grass, build a road out into said mire, to help all efficiently to the said solid ground.

Nothing is more common, than that companies of free emigrants, going from crowded Europe or the Eastern of the United States to the new country Westward upon new good land owned by themselves, and kept together by a religious and moral principle, prosper and are happy not only so far as they themselves are concerned, but as an example for others to follow. Only heretofore the truths have been lacking to secure and form the good thing, thus made apparent, into a permanently happy state; the comparatively bad always are also permitted to come in to spoil the initial harmony! Of course, to form a true Colony, wise men will go in force and with plenty of material means, and not as a lot of poverty-stricken laborers of and from all kinds of sects and sections glad to settle in some far off country upon land owned by imperial, royal, or democratic speculators, and paying rents to these.

Emanuel says respecting the kind of national society securing real permanent Peace: "The superior excellence of those times, as was observed, was owing to this, that men were then distinguished into nations, nations into families, and families into houses, and every house lived apart by itself; and it then never entered into anyone's mind to invade another's inheritance, and thence acquire to himself opulence and dominion; self-love and the love of the world were then far from men's affections; everyone rejoiced in his own, and not less in his neighbor's good. But in succeeding times this scene was changed, and totally reversed, when the lust of dominion and of large possessions invaded the mind; then mankind, for the sake of self-defense, collected themselves into kingdoms and empires; and inasmuch as the laws of charity and of conscience, which were inscribed on the hearts, ceased to operate, it became necessary to enact external laws in order to restrain violence, and to secure obedience thereto by temporal rewards and punishments. When the state of the world was thus changed, heaven removed itself from man, and this more and more even to the present time

when the very existence of heaven and hell is unknown, and by some denied."

Our author further says: The wise "are not under any forms of government, but that they live arranged into greater and lesser societies, and that they are associated with each other according to their agreement in mind, which agreement they discover instantly by the face and speech, being seldom deceived in their judgment herein, and that then they are instantly united in friendship. They informed me further, that their consociations are delightful, and that they discourse with each other about what passes in their societies, and especially about what passes in heaven, for several of them have manifest communication with the angels of heaven. Such amongst them as begin to think perversely in their societies, and thereby to incline to evil, are dissociated, and left to themselves alone, in consequence whereof they lead a most wretched life out of all society, in dens or other places, being no longer regarded by the rest. Certain societies endeavor to compel such persons to repentance by various methods, but if they cannot succeed herein, they separate themselves from all connection with them. Thus they are careful to provide against the contagion of the lust of dominion and the lust of gain, that is, against any persons, under the influence of the lust of dominion, subjecting to themselves any society, and by degrees several societies; and against any, under the influence of the lust of gain, depriving others of their possessions: every one on that earth lives content with his own property, and everyone with his own share of honor, accounting it enough to be reputed upright and a lover of his neighbor; this delightful and tranquil principle of mind would perish, unless such as incline to evil thoughts and dispositions were banished from the rest, and unless a prudent but severe check was given to the first encroachments of self-love and the love of the world; for it was owing to these loves that empires and kingdoms were first established, under which establishments there are few but what desire to have dominion, and to possess the property of others, there being few who do what is just and right out of a real love thereto, and still fewer who do good from a real principle of charity, being rather influenced by other motives, such as the fear of the law, and a regard to gain, honor, reputation and the like."

"In every other earth divine truth is manifested by word of mouth by spirits and angels, as was said above in speaking of the inhabitants of the earths in this solar system, but this manifestation is confined to families; for mankind in most earths live distinct according to families; wherefore divine truth thus revealed by spirits and angels is not conveyed far beyond the limits of families, and unless a new revelation constantly succeeds, truth is either perverted or perishes: it is otherwise on our earth, where divine truth, which is the Word, remains forever in its integrity.

It is to be observed, that the Lord acknowledges and receives all, of whatsoever earth they be, who acknowledge and worship God under a human form, inasmuch as God under a human form is the Lord." . . .

"They informed me further, that they do not live in societies, but in houses apart by themselves."

"In respect to divine worship they said, that they acknowledge God under a human form, consequently our Lord; for whosoever acknowledges the God of the universe under a human form, is accepted and led by our Lord; the rest cannot be so led, because they think without a determination of the thought to some specific appearance."

There are "two kinds of dominion, one of neighborly love, and the other of self-love; and . . . the dominion of neighborly love has place amongst those, who dwell separated into houses, families, and nations; whereas the dominion of self-love has place amongst those, who dwell together in society: amongst those who live separated into houses, families, and nations, he has dominion who is the father of the nation, and under him the fathers of families, and under these the fathers of each particular house: he is called the father of the nation in whom the families originate, from which families the houses are derived; but all these exercise a dominion of love, like that of a father towards his children, who teaches them how they ought to live, provides for their good to the utmost of his power, and distributes amongst them all that he possesses; whilst it never enters into his mind to subject them to himself as subjects or as servants, but he loves that they should obey him as children obey their father: and inasmuch as this love increases in descending, as is gen-

erally known, therefore, the father of the nation acts from a principle of more inward love than the father himself from whom the children are next descended: such also is the dominion which has place in the heavens, inasmuch as such is the Lord's dominion; for his dominion is grounded in a principle of divine love towards the whole human race." (U. 49, 90, 120, 121, 153, 154, 174.)

It must be plain to the discerning, that the present state of society cannot be the true one, as it consists mainly of people laboring for their bread, being dependent upon others, whatever their spiritual quality, for the necessaries of life. That even all such kinds of people are in the form of the general order of man as seen in the constitution of the natural man, and shown in our Plan of the Religion-Nation, does not prove that the members thus composing that form must be good; the head usually spoils all; and we have seen that even wild men and beasts have the general form of the natural man, or animal. In a true society or nation, such as here taught, proposed and declared, the general trinal human form may appear in or be represented by the members of the family, their work, and the times of their work.

No doubt, the respective members of the old and new states of society will often no more understand each other, than the Mohammedan and present Christian do in some things. For instance, some of the Sultanas composing the harem of a big, powerful, Sultan, probably look with pity and contempt on the state of life of many a Christian woman, the wife of one husband, loving and beloved from a superior principle of life. But the free poor Christian wife will never think of changing place with the truly poor Sultana, poor in the true affections of the heart. Similarly may the citizens of the present so-called civilization misunderstand those of the better state here proposed. The latter will have many arrangements very much more simple and less expensive and luxurious, but they will have the satisfactions of a good and true heart, and not have the terrible wars and other kinds of misery so prevalent in "civilization." As we remarked respecting Plan I, so here with regard to Plan II we add, that the general description given here of this state will suffice for the beginning of actual operations, as particulars sometimes may be misunderstood and but defer prompt action.

Last and least comes the personal question. We can refer in this final matter to the "nutshell," with which we began. But let us now take a big one, say a cocoanut in its inner shell. This has three eyes or mouths, as we may call them; two of them are closed by very hard fibrous matter, not so the third. Now suppose the question is, how to get at the milk in this cocoanut? Suppose these eyes or mouths to be alive, would it be best to go by the quality of the majority?! Two to one, we would not get at the milk in the orderly manner Divine Providence intends man to! To be right, we separate the centre-matter within and from the sides of the "minority," upon which the nourishing liquid flows plentifully. Now this is a picture of our trio "Tom, Dick, and Harry." The two former are too fibrous, hard, or tough, to permit the nourishing flow. We must use Harry. Then let us separate the centre-matter here from the sides, the *arr* from the *H* and *y*, letting the former indicate the ardent or arrant republican reform, according to our prejudices in that respect; and to indicate the mere natural quality of this old "reform," we may replace the above three letters by *enr*, to signify its new spiritual nature, and call it the entirely new reform. This would make Henry of it, the Christian name of the writer of this. We have before played upon names in a similar manner, and though it may be considered a hobby, we, hoping that those who carp at such pleasantries, will be happy, still sign this in the proper spirit of humility and worship of the Only Lord,—hoping that it may be the first point of crystallization of solid sweet co-operation, while the milk referred to is that of human kindness,—with

HENRY.

CONCLUSION.

Since this "Declaration" was first published several years have now (1900), as stated on page 2, elapsed without any considerable distribution of it for various reasons, and perhaps it was well that the history of these years in the world and the United States should prove to those even less responsive to lovely good and truth, that wild evils and falsities, such as those of the recurrence of the Armenian troubles, of the atrocities perpetrated upon and the murders of the men, women and children of that people; of the wars of professedly Christian and civilized nations; of nearer home in the United States, latent and threatening anarchy; of the silver mania; of general and practical idolatry—must be plowed up at the root, that the spiritual wilderness may be transformed into a paradise forever. Let us refer briefly to some of those evils, and then state in a few words whatever is necessary, that even the less wise, yet well-disposed, may rise up as one wise man to inaugurate the real Peace which the Lord has promised those who do His commandments.

Is it not awful, that the just mentioned horrible murders and assassinations of the Armenians should have recurred, and that these Christians should have been permitted by their fellow-Christian nations, with their great power, because of natural jealousy with regard to that power, to have been slaughtered by the vile Turk? Surely there is no help for all this, unless we form a Renation, in our sense, a truly Christian nation, which, by the Lord's power inherent in His Love, Light and Might, will stop such abominable crimes!

And the two apparently most free and civilized nations, Great Britain and the United States, have been and are engaged in war with others professing Christianity! Could this not have been prevented by adopting the right ideal of Religion, Church, and Nation? "Be sure you are right, before you go ahead"—this excellent maxim has not, we think, been observed, as it should have been! We have shown and

will show, what the right is, and in treating of the United States, where this is written, our ideal will appear, through which alone the Lord can pass through us into our world and give us Peace.

The Presidential election of 1896 in the United States, if carefully analyzed, would seem to show the necessity for such a change of the abuse into the right use of the otherwise good present form of government, as would take from the ignorant and evil disposed all voice in public affairs, so that the Justice for which the United States Constitution was created, may no longer be a mere sound or letter, but become real.

In those states where the election was close, a comparatively few thousand additional democratic-populistic votes, or even a different geographical distribution of the vote cast in the entire Union, would have resulted in the election of one Bryan, the candidate of the baser element of the Democratic and Populistic parties and of such of the discontented as were not intelligent enough to see through the fallacies and sophistries of their demagogic leaders, headed by the said Bryan, who to win his election prostituted his seeming eloquence and personal magnetism by appealing to the baser motives of his constituents, by fostering sectional animosities and creating class hatreds, etc. It was only by such an educational campaign, as was never before seen in America, and the casting aside of party allegiance by the patriotic and well disposed among the Democrats and Populists, who preferred national integrity to party fealty and national sin, that this appalling misfortune was averted.

The platform that Bryan and his followers stood pledged to carry out in the event of their election, provided among other things for "the free and unlimited coinage of silver and gold at the present legal ratio of 16 to 1, without waiting for the aid or consent of any other nation." This, carried to its logical conclusion, tried by the test of centuries of financial experiment, must inevitably have banished gold from circulation and placed the country upon the basis of silver monometalism, and reduced the value of the silver dollar to its bullion value, except for the payment of indebtedness already incurred, which would of course be discharged in silver dol-

lars at their face value. The bullion or market value of the silver in the silver dollar, was at that time only fifty-three per cent. of the value of the gold in the gold dollar, and has since been less than forty per cent. Thus would have been scaled down in corresponding ratio, the value of every national, state or corporate bond, every note and mortgage, every bank deposit and insurance policy, every year's or day's work of all persons receiving salary or wages. This would have been wholesale robbery and a national sin, and was no more a proper subject for contemplated legislation, than a proposed revision of the Decalogue would have been. Whitelaw Reid, Editor of the New York Tribune, well said in a letter to the Republican Editorial Association of Ohio, in September, 1896: "Now when a question is submitted to a popular vote, people must infer that there are two sides to it, and that they have a right to vote on which ever side their interest inclines. But there are no two sides to the moral law. No man, no party, has a right to put the eighth commandment to a popular vote, to decide through an expression of popular desires at the polls, whether this nation shall cheat its creditors by paying its debts at the rate of fifty-three (forty) cents on the dollar, and whether every private debtor shall be at liberty to cheat to the same extent the man who has trusted him."

Other planks of the Chicago Platform were almost equally iniquitous. The Supreme Court, in which might be considered to be vested the power to say to a wild and turbulent Congress,—"You have passed the boundaries of your powers and must again bring yourselves within your constitutional limits"—this anarchic alliance proposed to degrade by vesting the power in a successful faction to remove these Judges from their places whenever they should be dissatisfied with their decisions. They also denounced the resort to the common-law writ of injunction as "a new and highly dangerous form of oppression," and as Col. John Hay, since and now Secretary of State of the United States, said, in a speech delivered at Western Reserve University: "For fear the platform had not committed him far enough to this new policy of anarchy, Mr. Bryan, in his letter of acceptance, has made a still more amazing bid for the suffrages of law-break-

ers, by emphasizing this clause, and by virtually binding his own hands, should he become President, against any enforcement of the national laws by national authority, in case a Governor of a State should unfortunately be terrified by or in sympathy with a mob."

Andrew D. White, at one time President of Cornell University, to which he gave a vast sum of money,—proving that he is not serving his country for lucre—and since United States Minister to Russia and now to Germany, in a letter to "gold Democrats" declared, that "the platform, adopted at Chicago, logically leads to a confiscation of railroads, mines and other property, and to free riots. It is Socialism and Anarchy combined."

These free quotations from a few representative persons, are but an echo of millions of the well-disposed and sane part of the people of the United States.

During the period referred to, the war of the United States with Spain, even to the present disorderly situation in the Colonies "gained," especially in the Philippines, materialized! Taking a general view of the actions of men toward each other considered in their relation to the Divine Providence, there seems to be no doubt that a nation really governed by the Lord's principles of good and truth in the renational form, as given on page 57, where the said Love and Wisdom, or real Religion and Church in men cherishing these principles, influence their lower acts or uses in the order and manner there given,—the national human body being represented by the natural human body,—has a call and a right to assist the well-disposed of other communities to a right or renational government! But this ideal of the Renation has heretofore not asserted itself practically with the good people of the Union. The old "Tom, Dick and Harry Idol" is permitted yet to tyrannize the well-disposed. The "Saint John" or Love principle in men in the Union has not generally determined to not hold or give the ear to the ground any more to listen to the advice of "Tom" (the twin, as the name signifies, here yet of the evil and false), but to hold or give the ear, as earth of the right kind admits good seed, to the good seed of truth of the first principles of the Word of God. It is this "St. John" Love, which we think has tarried long

enough now in a state of comparative inaction for the want of truth, and we declare here, so far as in us lies, its manifestation as a vessel of the Providence of the Lord specially active now; we have heretofore not used our free will and rationality rightly to shun the evil of idolatry, so that we may knock, that He may come! An "ideal," a real practical idol like that of the said Tom, etc., the Lord cannot be expected to flow through orderly and properly bless. What has happened, is by the Lord's permission only, and the state of war existing is a proof of this.

All true citizens, especially those in the most exalted states of renational use, must consider that sacrificing the lives of men in forcing the above idolatry upon people, is at the very least practically manslaughter! Every sane citizen of the United States abominates this, and we herewith call upon all good men and the persons in the highest offices to see that we sin no more, but to rule and act rightly or renationally.

As in planting our paradise we must root up noxious weeds, we may give an example of noxious works not ultimatelying the above first principles of good and truth, and refer to the case, representative of other evils, that one Roman Catholic archbishop is given a willing passport from the United States by its government to go to another individual of the same "exalted station" in the Philippines, to,—so far as we know at the present time,—consult with the latter about recommending to him and the sheep in his care, especially the ecclesiastical sheep, some action about holding or not holding the priests' and friars' vast property in land, etc., taken from their poor civil dupes, but so necessary for their existence in a human being's worthy way. In Catholic countries even the state of things, that the so-called church owns the peoples' lands to an inordinate extent, has long been changed by abolishing it by the disappropriation of said property; but this would not be apt to have happened if it had been left to archbishops ruled by an "infallible" pope. Clearly a correct or right view must be had of the true or renation, all the notions of priests to the contrary notwithstanding.

We have already in the above work referred to Catholi-

cism as a kind of thinking not responsive to or reactive with the Lord's; and as it is really a good thing to show those who think falsely, how sure such thought is to breed unhappiness, evil, and war, and to teach them how to think rightly, the result of which is real peace, we consider that we have "God with us" in showing up said falsities to the beneficent light of His truth.

False thinking and true are like food; those accustomed to the former, when it is attempted to release them from that noxious, wild, vile feed, are often violently opposed to this change, and as they manage to live upon it, after a fashion, well may they object,—unless, as just remarked, real, beneficiary truth is offered in place of it, as we do here. The false thinking then only yet to be referred to, as an example of all other falses, is that concerning marriage. This is called a sacrament by Roman Catholicism, and yet the priests decline to live up to what they call a sacred law! And when entered upon from the superior principles of good and truth it is indeed sacred! Why then should marriage be forbidden the so-called clergy and the friars and nuns? It must evidently be because that holy state, depending, when thus holy, upon the highest human senses for good and truth, is not loved, as it should be, but the lower senses are considered to be so prominent, that what is holy in itself is yet considered sensual in a low sense! What a contradiction this is! And how evil results flow from it! It interferes violently with the good and true ideal! All this is simply unspeakably bad!

Should it be suggested that these devotees of ecclesiasticism are yet holy and have not time to marry, because of their church-work, it will occur to rational men, that the so-called holy acts and ceremonies and the like, labeled church, are properly no church at all! Referring to page 71, where "Life, 114" is quoted, we see "that Christian charity, (love), the church, with every one, consists in his doing faithfully the duties of his calling; * * * 2. That other works are not properly works of charity, (ultimating religion and the church) but are either its signs, or benefits, or debts." The Plan of the Renation on page 57 shows that all the callings of a nation should be derived from good and truth, or love and wisdom, respectively (when orderly) religion and

church; all else, as masses, ceremonies, signs, even preaching, etc., may at best, represent, or even teach good, but are not good really unless some good use in the orderly nation. The clergy's use, (B. 1), in the renation is indeed a good one, provided it teaches real truth, and that this is an expression of what the best use in the nation, the Wise Justice, (A. 1), loves and does. The idea then, that priests are too much engaged in religion to engage in marriage, which, when right, is the very form of religion and church, is supremely absurd, and is no reason at all! Surely there may be excellent causes why marriage can not be entered upon, such as lack of means, of steady and good employment, of inability to find a congenial partner, etc., etc.; but to avoid it because of reasons such as the above, is monstrous!

It so happens, that in the vicinity of where this is written, a Catholic woman "has taken the veil." And an individual, called archbishop, then present, thinks that this giving themselves up to a holy(?) life and its privations is better than the lot of being the wife of a drunken husband! One would not suppose that rational men could "argue" so! Woman clearly is destined by the Lord to become the happy wife of one husband and the joyful mother of children, intended by God to become and be angels in heaven forever: just as men are born to become useful, happy husbands and fathers. This by the church enforced practical contempt of marriage should be prevented and punished by law: it is the inverse of and as evil as Mormon polygamy, which was rightly condemned as vile in the recent case of a would-be but rejected U. S. Senator from Utah.

We should be truly Catholic! Not in the sense in which this word is now used or abused, but in the sense of what the word means, which is: Common, Universal, General. The word "Catholic" came into use when the Roman Empire was considered the world, its Emperors the Lords of the world, and Christianity the common, general, or universal religion. Since then to be Catholic has stood for other subordinate notions, but all these do not come up to or compare with the proper idea of Catholic, which is, as said, that it begins from grand general truths, which are common or universal in all other truths derived from them, ultimating

in the acts and various kinds of usefulness of which the Religion is composed: even as shown in our plan of that Religion on page 57, where this grand general truth is the Love of God from heart, soul and might, etc.

As we then are the Catholics, in the proper sense, though we by no means adopt this word, because of its abuse, so we are the true Protestants! Referring to page 75 we there see, that Protestantism calls the authority of the Bible, the highest, and that this must be interpreted out of or from itself. This has evidently not been done properly at all, notwithstanding it has been an improvement on former ways. However Protestantism has been, as often enough observed, accompanied by the development of the natural sciences,—upon which the spiritual must be based—; by the invention of the printing press, so useful for the propagation of the new truths; by the discovery of America, which has singularly been prepared for new spiritual seed by the clashing of the various sects from various sections of the old world, which is represented by the breaking up of old soil to change this into a mellow, receptive state;—however all this has come to pass: that “the Bible is to be interpreted out of or from itself” only takes place properly now in our being truly Catholic, that is, by placing ourselves near the grand common, universal, general commandment to love God, as above stated, and doing good works accordingly. Seeing thus rightly into the microcosm, as the macrocosm was seen rightly by placing ourselves, as it were, near the sun, and seeing the world from this standpoint: this has clearly not been done rightly heretofore. This view of paramount influence, or Divine-Human influence, or “sovereignty,” has not obtained until now with the exhibition of our Plan (page 57). All the wars had for the last few centuries continue to prove the faultiness of the prevailing thinking. In a human sense this may not be wondered at, seeing it took the system of the natural Universe, looking at things as from the sun, and called the Copernican system, so long to prevail in natural sciences, so much nearer man’s bodily senses, which the natural man so much believes in! This right “interpretation of the Bible of or from itself,”—which so often is rightly seen by its contraries, as in nature we know that the sun does

comparatively not move, seeing it does apparently move,"—this right view makes us the true Protestants, though, as with the word Catholic, we do not claim the word, on account of its shortcoming heretofore.

What this shortcoming is may be seen on pp. 104 and 105. Is it not awful to confess two or three gods; that one of them has the vindictive Justice to require satisfaction for the breaking of his laws by man, by punishing the other God, who makes satisfaction by fulfilling the law, and the passion of the cross; that the former God is thus moved to compassion, and imputes these acts of the Son's to those who believe this; that this may take place in an instant, * * * that the understanding ought to be subjected to this faith, calling that faith which is not understood"? Does not all this, derived from earthly irrational views, and mostly from Catholicism, violently abuse the human understanding, which the Lord requires us to use? Through such a brain or mind the Lord's influence cannot pass, the effect being the general lack of true repentance, and thereby such a change of external self-punishing desire, to good, that this co-operates with the love of good and truth in the higher mind, and these then pass the Holy Divine-Human Influx into corresponding good and peaceful external things.

How much better than this idea of the Redemption, which no one with sound reason can comprehend, is the plan we have above given. All thinking of the Bible is to be understood by means of "parables," and the things of the natural world. See page 62, and A 9300 there. It is there shown that no man-born man, only God-born man, could save the world, which is represented by the natural fact, that no cell-born cell, only the sun-born cell, preserves and ennobles life and causes its fruition.

In the same sense, as in that according to which we may be considered to be the true Catholics and Protestants, we may be said to be the true Republicans or Democrats, or even Monarchists, according to circumstances! However Constitutionalism is, as we have seen, a sort of general advance in the spiritual education of man, the Republicanism claiming to be constitutional is yet so enslaved to the earthly-birth sovereignty, that it is not seldom "better that one should

rule than ten." This accounts for the change from democracy to monarchy in history, and Praevidence or Divine Fore-sight permits it; the good part of the people think that they can do no better, their ideal remaining good, which is "Justice," to be had as far as possible. So in America the good fathers of their country, Washington, Jefferson, etc., thought they would improve on monarchy, and wrote and adopted the Declaration of Independence and made a Constitution specially insisting on "Justice," as the grand ideal and object. But though Jefferson, on returning from France in 1790, said: "The will of the majority, the natural law of every society, is the only sure guardian of the rights of man," this is not true! Proof of which falsity is, among others, the self-punishment of the practically unjust, count your majority any way you please, in the war of the Rebellion. Another proof is the fear for the loss and the actual loss of a vast deal of good and right property, a part of which consisted in railroad bonds and stock, etc., returned from Europe depressing all values exceedingly,—all caused by the unjust thinking of those believing in Bryan, the vote for whom compared to that for McKinley proved to be in the proportion of sixty-five to seventy-one! Thus, though it is sometimes "better ten should rule than one," democracy or republican-ism is, as experience and reflection show, not at all the sure guardian of the rights of man!

The form of government may in all these cases be con-sidered to be the same, as shown in our "Plan of the Re-nation," p. 57, the trouble being, that according to circum-stances the representation of the "Wise Justice," the head of the Nation, is sometimes monarchical, and sometimes dem-ocratic; it should not be only represented, it should be Wise Justice! Pope says:

"For forms of government let fools contest;
That which is best administered is best."

This accounts for the statement at the top of the column of Justice in our Plan, that this Wise Justice is "represented only by prince, premier, president, etc." And we may remark here, that still higher up in the columns of "Justice, Doctor, and Body" the relations of these three states to the spiritual and natural spheres are given, this being very instructive,

but they are so easily understood, that it will not be necessary to explain them further.

The governments above mentioned sympathize in general with the Christian sects, the Catholic being generally monarchical, and the Protestant apt to be "congregational, presbyterian," or the like, as history proves, and often even the names imply. It is the same old trouble, that in trying to obtain the sound egg, we fight about the external size of it, "proving" each side to be better or worse according to the accidental quality of the one shell or the other.

To be sure, while this simile of the egg and shell is true, the distinction between the internal virtue, love, truth, "Justice," between the will of God, and the "sovereign" will of man, the "shell," is not quite so easily seen. Yet ought it not to be plain enough, if we will only use our God-given reason? Cannot we think of this Wise Justice and related virtues depending from and upon it as distinct from person, so as to be sure to have those Principles of Love and Wisdom in the persons? Are we to judge of the egg by the shell forever? We say, No! The wars continually occurring between Catholic, Protestant, monarchist, democrat, with chaplains of both sects on both sides, should make us reflect and repent!

Our Renation-Plan is, by the way, the greatest invention or discovery, in the sense of the Latin *inventum*, (to find out, to come upon,) to uncover from darkness heretofore hiding the grand truth. It gives us correct views of Religion, Church and State, as regards their real internal nature, which with their derivatives, cannot be combated by earthly notions, of whatever form, with any kind of success! And as only by means of this right thinking the peace, so eagerly sought, is attainable, and the vast cost in blood and money, so exceedingly horrid and immense, is avoided, the value of said Plan is most evident. There never was greater nonsense than the "maxim" that religion and church have nothing to do with the nation, whereas they are the heart and soul of it. Rational men see this at once, and so did Washington in his farewell address. But what has heretofore been called religion and church has not incorrectly been ignored so far as the construction of the true state is concerned!

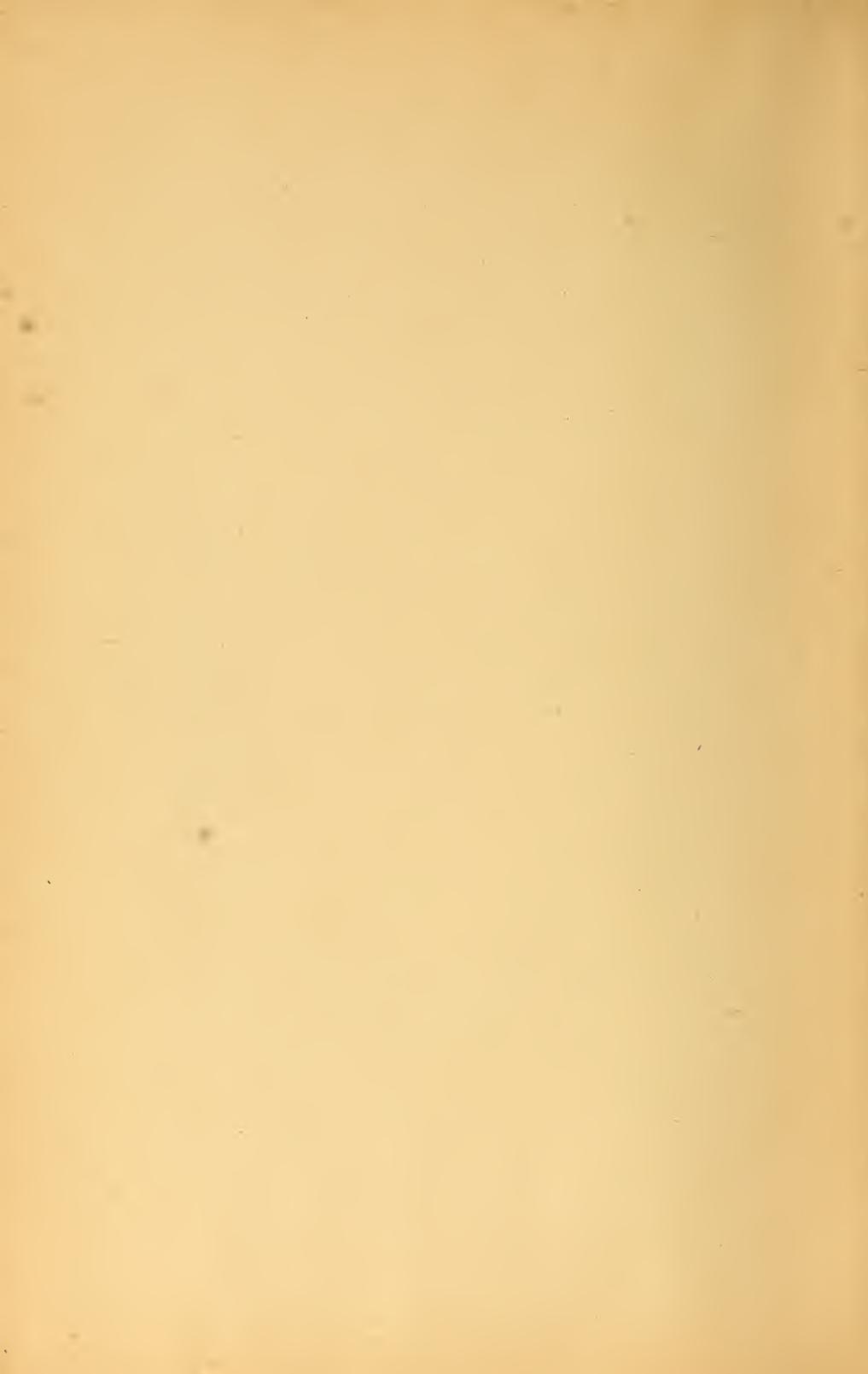
The Renation herewith declared we then now try to form more and more by vigorous organization, by making it known, recommending it to be received in all freedom by our like and those of influence, and then, when thus organized, we will have peace, and it will be the world's best "example, of which a grain weighs more than a pound of talk!" If the lower members, the dull and simple, may not be considered to be in the happiest state, still it is as good as their state is good. There are forms of the renation, in which these lower states measurably disappear, and are represented, perhaps, by young persons, or by material labor, not drudging, but ennobled, as much as possible, by the use of the inventions and machines we may believe the Lord ruled into the life of this earth for such a good as the above purpose! A tropical healthy region can very much assist in the happy life of man by the there easily obtained necessities of life, which so often force good spiritual affinities into external consociations very much derogating to the former. Then would the parting of the bad from the good be specially facilitated, but be the consociations what they may, evil must be shunned, or, in other words, persons willing (voting) evil! This may be compared to many things. We can have no paradise unless weeds, thorns and thistles are cast out. We cannot sail upon new discoveries in a ship, the crew of which is mutinous; this must be relegated! The natural human body must have wholesome food to live; unwholesome must not be "swallowed." It is so, for example, with the silvermania, this must be relegated; it must not be "swallowed!"

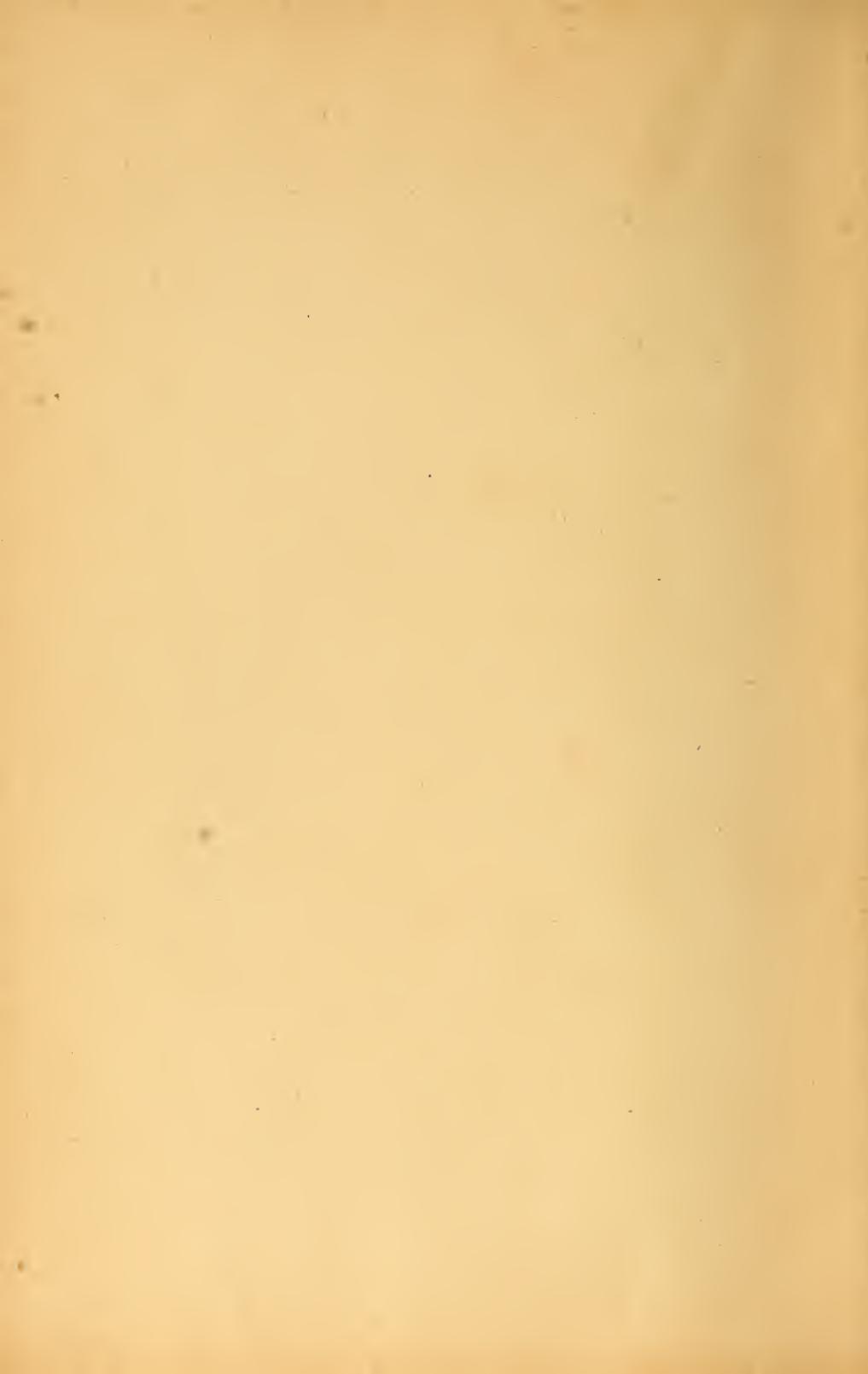
In constructing our Renation then, we insist, that the Right-Thinkers are wise in special things of Justice, which influence the Light-Thinking in the particular things of truth, both of which again influence, all in freedom, the Might-and-Delight-Thinkers, which are more in common things. This gives us, as the will of the Lord, His happy

RENATION.

SOME ERRATA.

Page	4, 1. 6 f. b.—	<i>for</i> God,	<i>read</i>	good.
"	8, 1. 23 —	„ microcosm,	"	macrocosm.
"	23, 1. 2 —	„ et,	"	let.
"	25, 1. 8 —	„ son,	"	sun.
"	30, 1. 7 f. b.—	„ possessed,	"	obsessed.
"	69, 1. 9 —	„ imply,	"	simply.
"	71, 1. 14 f. b.—	„ and,	"	as.
"	73, 1. 10 —	„ God,	"	good.
"	96, 1. 14 f. b.—	„ preceeds,	"	proceeds.
"	97, 1. 21 —	„ sap,	"	sap-
"	101, 1. 5 —	„ man,	"	of man.
"	131, 1. 4 —	„ and principle,	"	and principal.
"	132, 1. 9 f. b.—	„ is,	"	in.





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